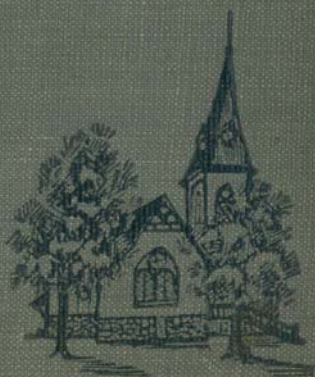


for the
CHURCH
of today

GILBERT





Portrait of Author

PRACTICAL LESSONS

FROM THE

EXPERIENCE OF ISRAEL

FOR THE

CHURCH OF TO-DAY

BY F. C. GILBERT

A Hebrew Christian

Author of

"From Judaism to Christianity"

SECOND EDITION

REVISED AND ENLARGED

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"For whatsoever things were written aforetime were written for *our learning*, that we through patience and comfort of the scriptures might have hope." Romans 15:4.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same, spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. *Now these things were our examples*, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them *for ensamples*; and they are written for *our admonition, upon whom the ends of the world are come*. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:1-12.

"So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Hebrews 3:19; 4:1-11.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

III

"The history of the children of Israel is written for the instruction and admonition of all Christians. When the Israelites were overtaken by dangers and difficulties, and their way seemed hedged up, their faith forsook them, and they murmured against their leader whom God had appointed for them."

"The example of ancient Israel is given as a warning to the people of God, that they may avoid unbelief and escape His wrath. If the iniquities of the Hebrews had been omitted from the sacred record, and only their virtues recounted, *their history would fail to teach the lesson that it does.*"

"With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion."

—White.

INTRODUCTION

A PEOPLE without a home, a race without a country, such is the Jew of to-day; and such he has been for nearly two thousand years. No people ever had so many promises offered them as the Jews, no people ever had such bright and cheering prospects. They were originally set apart for a particular purpose, which meant then, and still to-day means, much to the people and church of God. Israel was to be a lesson for the church.

Their refusal to comply with the wishes of God led them to become a forsaken people; and the Saviour said to them just before the close of His earthly ministry:

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”¹

During these many years their sufferings and persecutions have been a faithful witness to the truth of the Saviour's words.² Still God offered them salvation, and does even to this present day. His work, however, did not cease; for what if some of them did not believe? Shall their unbelief make void the promise of God? God forbid.³

The work of the gospel of the grace of God con-

¹Matt. 21 : 43. ²John 8 : 24. ³Rom. 3 : 3, 4

tinued, even though the Jews remained in unbelief; and it continues to this day. However, it should be remembered that the experiences of the Jews have many valuable and profitable lessons for the church of all ages: for history repeats itself.

It has been the purpose of the author to present some of the practical lessons from the experiences of Israel for the church of to-day. Disobedience to God's commands resulted in great loss to the Jewish people; obedience always brought to them many blessings. As the apostle Paul says:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."⁴

Thus it always has been, and thus it is at the present time.

And now this work is commended to those who desire to become better acquainted with the ways of Him who dealeth after the counsels of His own will, — with the prayer that the Holy Spirit may use the feeble efforts to encourage, strengthen, comfort, and enlighten those who desire to see the purpose of God for the church of to-day, as revealed through Jesus Christ, and His ancient people Israel.

F. C. GILBERT.

South Lancaster, Massachusetts, U. S. A.

⁴Gal. 6:7.

NOTE TO THE READER

THE author has designed to make this work helpful, simple, and practical in all its phases. Because of the simplicity of the Master's teachings, the common people heard Him gladly. No effort, therefore, has been spared to bring this work within the comprehension of all.

Paragraphs throughout the entire work are numbered, and sub-headings are frequently placed in the chapters. The small figures in the body of the work are an index to the scriptures found at the foot of the page.

The alphabetical letters signify explanatory notes at the end of the chapter. The Appendix was inserted to give other laws of the Jews not found in the body of the work.

In addition to the Bible, the writer has consulted the works of Geikie, Edersheim, Pick, McCall, E. G. White, and others. Most of the Talmudic quotations are taken from the Talmud direct, or from translations of the same.

This work is now committed to the hands of all, and the author must ask the reader to manifest that large charity which hides a multitude of errors.

"Abhor that which is evil; cleave to that which is good." Rom. 12:9.

F. C. G.

VII



Modern Jewish Priests Blessing the People

“And the Lord spake unto Moses, saying, speak unto Aaron and unto his sons, saying, on this wise ye shall bless the children of Israel, saying unto them,

“The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.”

VIII

NOTE TO THE SECOND EDITION

It is with pleasure that the author sends forth this second edition to the reading public. He was happily disappointed with the warm reception the first edition received. Many expressions of appreciation have come to the author. Although fifteen thousand copies were printed, the book was so well received that the supply has been exhausted.

There was no expectation that another edition would ever be published. It was thought that the first edition would supply the demand for a work of this character; but the calls for the book, and the requests that it be placed before the public, are strong indications that its mission is not completed.

This second edition contains much added information. The Bible student will find many things in this new edition not found in the first, and some lines of Scriptural study which will more than pay him for the perusal.

Many letters have come to the author asking questions, and seeking information along miscellaneous Bible themes, especially questions relating to the church at the present time. He has endeavored to supply this information as far as possible.

X NOTE TO THE SECOND EDITION

The Bible readings in the end of the book are an entirely new feature, and it is hoped that they may stimulate a desire to further study the Scriptures of truth. The Bible readings were inserted more especially for students in schools, as well as for others who wish to get information concerning the Old Testament.

The author will be pleased for any criticisms which may be of service for future use.

May God bless the pages to His glory, and to the furtherance of His kingdom among men.

F. C. GILBERT.



A Modern Jewish Ghetto

PRACTICAL LESSONS

CHAPTER I

GOD'S PURPOSE WITH THE JEWS

"But Israel shall be saved in the Lord with an everlasting salvation." Isa. 45:11

THE JEWS AS A DISTINCT PEOPLE

IN all the annals of history during the past four thousand years, no people have stood so prominently yet distinctively alone, separated from all other peoples yet mingled with them, as have the Jews. There is neither country, nor clime, nor race, nor city

(11)

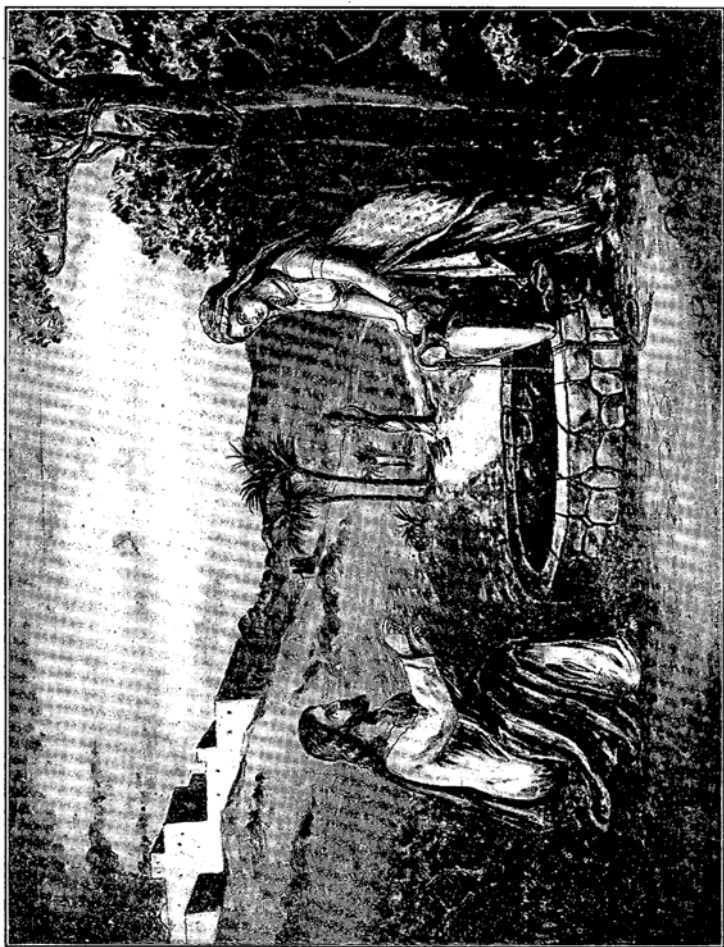
where the Jew is not found. He may be an English Jew, an American Jew, a German Jew, a Russian Jew, a French Jew, a Karaite Jew, an African Jew; still he is a Jew, in every case bearing the distinctive characteristics of the race. Why is this? What reasons can be offered why, amid all these opposing circumstances, this 'racial individuality' is preserved?

2. In nearly every large city a colony of these people can be found, their quarter usually being styled, the "Ghetto." (a) Here they have their own peculiar customs, ceremonies, feasts, fasts, rites, in which no other people participate. But the remarkable thing of it all is that most of the customs and distinctive features of the Jew can be traced back to the days of Bible record, and have as their basis a "Thus saith the Lord."¹

3. When we consider them as a race from this standpoint, it is not difficult to believe that in the mind of God a specific mission must have been theirs in the history of the world. This purpose is very clearly portrayed in the word of God, and a large part of the Bible is occupied with its explanation. Particularly is this evident when we come to the New Testament, and read the Saviour's words to the woman at the well of Samaria² concerning the purpose of God toward the Jews. We can then readily see why, till the advent of Christ, they were kept a peculiar people. He said:

¹Rom. 3:1, 2.

²John 4:7-10.



Jesus Talking to the Woman at the Well

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." ³

4. The world was lost through sin; ⁴ all mankind became involved in this terrible condition; ⁵ the race was unable to lift itself to its original exalted position. It must be redeemed; it must be brought back by redemption; it must be purchased again from the usurper. ⁶ By man or by nations of men this could not be done. ⁷ It must be accomplished by One who was set apart for this particular work, chosen purposely of God. ⁸ In other words, it was to be carried out by One who must be *anointed* ⁹ for this work; set apart, set off, separated, from every other person.

THE CHOSEN ONE

5. This particular One was Jesus Christ; He was the Chosen of God; He was the Anointed One. Hence He Himself said, when in His home town one Sabbath day in the synagogue:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." ¹⁰

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." ¹¹

³John 4:22. ⁴Rom. 5:12. ⁵Rom. 3:19. ⁶Isa. 52:3.

⁷Ps. 49:7. ⁸Isa. 43:10; Ps. 89:19, 20. ⁹Ps. 2:2, 7, margin.

¹⁰Luke 4:18.

¹¹Acts 10:38.

6. On another occasion, when a large number of the followers of Christ were gathered together, after the release of the apostles Peter and John from prison, in their prayer to God, they said:

"For of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." ¹²

Again, the Saviour said to the Jews in another place:

"Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture can not be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" ¹³

THE JEWS TO REVEAL THE MESSIAH

7. It is thus clear from the word of God that the Anointed, Sanctified, Separated One whom God chose to carry on this work was Jesus, ישוע, Helper, Saviour; Christ, משיח, Messiah, Anointed. But that the world might be prepared for Him; that the world might learn concerning Him and His great work for the lost and sinful race, God chose the Jewish people as a nation. Through this nation the world was to be enlightened concerning the truth of the true God. From this nation the Messiah was to come. With this nation God was to illustrate both to them and to the world what would be done with the Messiah

¹²Acts 4: 27, 28.

¹³John 10: 34-36.

when He should come into the world. This nation was to serve as an object-lesson of the great and wonderful blessings and benefits that should come by truth and loyalty to God.

8. So, when the Lord called the father of this race, He said:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."¹⁴

A little later the Lord made the following promise to Abraham:

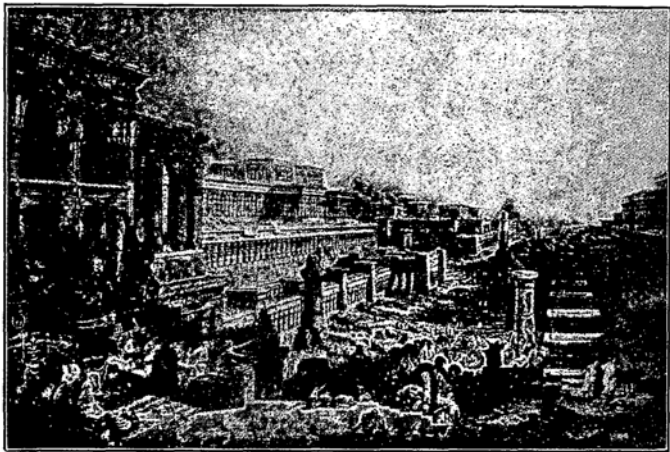
"And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. . . . And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and also that nation, whom

¹⁴Gen. 12: 1-3; 13: 14-17.

they shall serve, will I judge. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again. . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.”¹⁵

DOUBLE APPLICATION OF PROMISE

9. All these promises which God made to Abraham had a double application. First, they were to re-



Israel Departing From Egypt

ceive a partial fulfilment in the Jews as a nation; second, they were to have their complete fulfilment through Jesus Christ. That the latter statement is true is evident from the following scriptures:

“Now to Abraham and his seed were the promises made.

¹⁵Gen. 15:4-18.

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."¹⁶

10. For this reason the Lord, when He brought the Israelites from Egypt, made them a separate, distinct, and peculiar people, and made the following prediction concerning them:

"Lo, the people shall dwell alone, and shall not be reckoned among the nations."¹⁷

When He brought them to Sinai, He made a covenant with them, a part of which is the following:

"Now therefore, if ye will obey my voice indeed, . . . ye shall be a peculiar treasure unto me: . . . a kingdom of priests and a holy nation."¹⁸

WHY HE GAVE THEM THE LAWS

11. In order to preserve them a separate and distinct people, the Lord gave to them special laws, ordinances, feasts, festivals, ceremonies, fasts, and rites. These services were designed also to teach them, and through them the world, great lessons of truth concerning the Deliverer, the Redeemer, the Messiah, who was to come. *Everything* had a meaning; *nothing* was devoid of significance; precious lessons were intended by them all. In other words, they were to be a great typical people, typifying in and through them what should be realized in its fulness when the Messiah should appear. The objects they were to have in their worship and in their services were to be God's kindergarten methods of teaching the lessons of sal-

¹⁶Rom. 4: 3-5, 9-15, 16-18, 23, 24; Rom. 9: 7, 8; Gal. 3: 16.

¹⁷Num. 23: 9.

¹⁸Ex. 19: 5, 6.

vation from sin, and the power to be kept from sinning, through the Messiah who was to come.

12. These laws and regulations *in and of themselves* had no virtue; no efficacy was placed in these objects. Neither help, nor benefit, nor grace, nor goodness, nor strength, could be obtained or granted by the mere performance of these various commands and observances. In everything: in every lesson, in every board, in every feast, in every rite, God intended the people to see some great truth concerning the Messiah. In other words, these institutions and laws were God's means to a great end. If the lessons were not learned, or if the meaning were lost, then the whole economy itself was of no use.¹⁹(b) But if rightly understood and recognized in the light of the Holy Spirit, these objects meant everything.²⁰

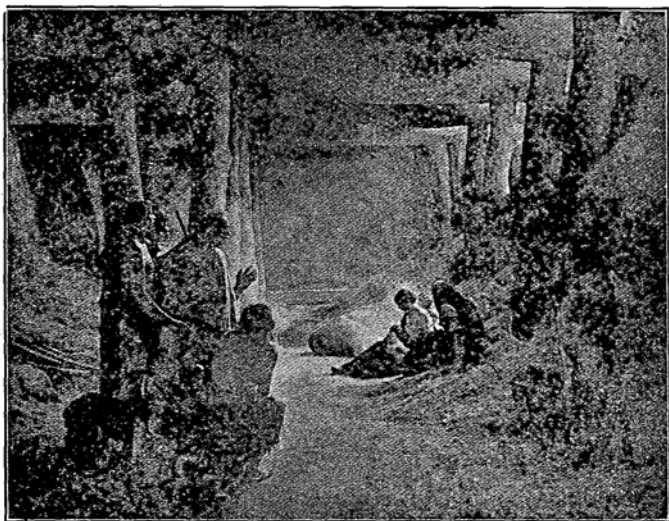
13. If the reader will notice these facts as they have been presented, he will be better prepared for what is to follow. He will more clearly perceive many of the truths as they shall be presented from the word of God. He will the better understand the great purpose of God concerning Israel. He will furthermore see where the Jews failed, why they failed, and why they did not appreciate Jesus when He came into the world.

WHY EVERYTHING WAS SET APART

14. To keep ever before them the thought that they were a separated people, God built for them also a

¹⁹Isa. 1: 11-17. ²⁰Isa. 1: 19.

sanctuary, and afterwards a temple. These subjects will be considered in later chapters. But everything connected therewith must be consecrated, must be set off, must be set apart, must be anointed,²¹ must be kept clean. By these means God sought to teach them



Shepherds Arriving After the Birth of Jesus

also the significance of distinction and separation, that they might not have mingled with them and with their worship anything that was impure or unclean,—a fit type or symbol of sin.

15. When a priest was to be prepared for service, he must be anointed,²² when his children were de-

²¹Ex. 40:9-11.

²²Ex. 28:3; 40:13.

voted to service, they must be anointed.²³ When a man was to act as the king of the people, he was to be anointed.²⁴ So it was with everything; the idea of separation, of distinctiveness, of peculiar aloneness, was to characterize the people always and everywhere. If the people would only be true to their purpose and their grand and sacredly solemn mission, what a mighty revelation they would give to the world.²⁵ How the professed people of God and the world would learn wonderful truths concerning the Messiah of God, the One anointed for the people's deliverance!

ONLY PARTLY FULFILLED THEIR MISSION

16. In a measure the Jews fulfilled their mission. For nearly two thousand years they were kept a separate people, but not wholly in harmony with God's intention. As a separate people, from a genealogical standpoint, their records were perfectly accurate; for whenever a child was born his name, his family, was immediately recorded with his tribal ancestry.²⁶ In order to lay claim to any inheritance, his genealogy must be proved beyond any shadow of doubt.²⁷

17. For this reason when Jesus was born, the people at the time never questioned His lineage; they all knew He belonged to the family of David,²⁸ to the tribe of Judah.²⁹ About twenty times in the New Testament it is recorded that He was the Son of

²³Ex. 28: 40, 41; 40: 14, 15. ²⁴1 Sam. 9: 16; 15: 17; 16: 12; 1 Kings 1: 39. ²⁵Isa. 48: 18, 19. ²⁶1 Chron. 5: 17; 9: 11; Neh. 7: 5. ²⁷Ezra 2: 61, 62. ²⁸Matt. 1: 1. ²⁹Heb. 7: 14;

Rev. 5: 5.

David.³⁰ From the days of Abraham to the times of Jesus every member of every family, *especially* the males, was recorded in the genealogical record; and the Jews were extremely particular that this was attended to with the greatest of care. Of all the tribes, however, who manifested this extreme loyalty the tribe of Judah stood first. The ten tribes were scattered everywhere; the two were in Babylon and in the lands of the Persians. Still the latter sought to preserve their register correct. In this phase of their mission the Jews were true. (c)

18. But their relation to the other parts of their mission was very far from God's purpose. Never were a people more rebellious to God's will than were the Jews.³¹ Never lived a people who committed greater sins than they did;³² never were a people more faithless in God than they were;³³ never were a people more disobedient than they; yet there never lived a people who professed to love God more than they did. Rather than deny or sacrifice what they believed to be right, they would give up life; (d) yet the real purpose of their mission in all its fulness they never realized.

19. They did give birth to the Saviour of the world; they did preserve the word of God for the

³⁰Matt. 1: 1, 20; 9: 27; 12: 23; 15: 22; 20: 30, 31; 21: 9, 15; 22: 42; Mark 10: 47, 48; 12: 35. ³¹Eze. 2: 3-8; Num. 17: 10; Dan. 9: 5-9; Lam. 3: 42; Jer. 5: 23; Acts 7: 51, 52.

³²Isa. 1: 4; 59: 2; 2 Chron. 33: 2, 9; 36: 14. ³³Deut. 32: 20; Matt. 17: 17; Heb. 4: 2.

world; they did give floods of light to the world, in the sacred pages that God gave to them; they did bring salvation to the world.³⁴ Still they themselves never gained what God desired they should have.³⁵

ISRAEL'S STUMBLING

20. The reader may perhaps be a little perplexed at this condition of the people, and may wonder what could have brought them to such a state? He will understand this when he learns that the cause of all their troubles and difficulties was in taking these laws, ordinances, feasts, and ceremonies, as the *ends* of their national existence, hoping to secure virtue from these things rather than in the words of the living God, and in the great Messiah, to whom they pointed.³⁶ They built up a great wall³⁷ around them; fenced themselves within it; excluded everybody outside of it; completely covered themselves with it, until no ray of light from God could pierce their souls, as a nation.

21. As a result, it is said:

"He came unto His own, and His own received Him not."³⁸

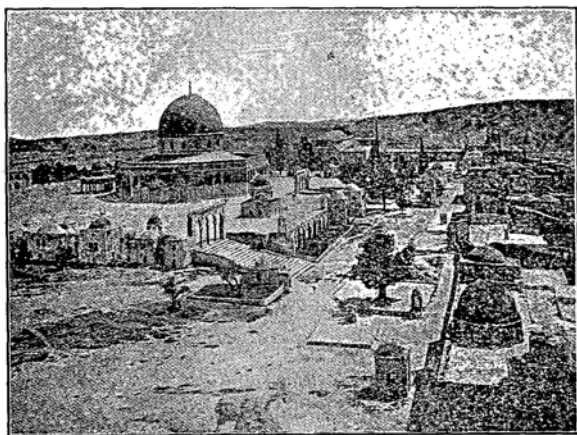
The central truth that God gave them in all these objects, which was the Messiah,—the suffering, the afflicted, the enduring, the lowly, the crucified, the humble Messiah,—they lost sight of; and they gloried in the observance of these objects. Instead of finding their righteousness in the Christ, the Righteous One,

³⁴John 4: 22. ³⁵Mark 12: 6-12. ³⁶Rom. 9: 31-33; 10: 1-4.

³⁷Eph. 2: 14. ³⁸John 1: 11.

they thought they received it by the carrying out of these observances.³⁹ So while God brought the Messiah to save the world through the Jews, they fell⁴⁰ from their exalted position and mission in not receiving Him.

22. This state was due to the multitude of traditions, maxims, and writings of rabbis, sages, philosophers, and wise men. Through these means, the people were



Jerusalem, the City of God

led to look at men,⁴¹ instead of looking at the Christ.

23. More upon the subject of traditions will be given in successive chapters, but now the reader's attention is called to the *cause* of their condition. This will also explain why the Jews have been kept separate for two thousand years this side of Christ.

³⁹Luke 16:15. ⁴⁰Matt. 21:33, 46. ⁴¹1 Sam. 16:7;
Acts 4:12.

24. Before the Saviour came, they were kept as a separated people to preserve the word of God, and to bring salvation to the world in Jesus. Since that time they have been preserved as a witness to the truthfulness of God's word; to the integrity of the Holy Scriptures; to the results of not performing God's will; to the great bond which human tradition has bound around them. They are in a measure greater slaves to the iron fetters of human tradition than their fathers were to the rulers of Egypt; and the reader will better appreciate as he follows these pages, the significance of the Saviour's words, when He said to the Jews:

"If the Son therefore shall make you free, ye shall be free indeed."⁴²

25. It also vividly portrays the awful condition a people can reach who have once known God, and turned from Him to obey the traditions⁴³ of men; while at the same time it clearly shows us the blessed and glorious experience of liberty and freedom that the Lord Jesus Christ can give to the soul, if the heart will only turn⁴⁴ to Him as does the flower to the sun.

HOW WE SHOULD REGARD THE JEWS

26. While the Jews did crucify the Saviour and murder the Prince of Life,⁴⁵ they should be regarded much more with tenderness and sympathy than with condemnation.⁴⁶ It is evident that if they had only

⁴²John 8:36. ⁴³Matt. 15:1-9; Mark 7:1-4. ⁴⁴2 Cor. 3:16-18. ⁴⁵Acts 3:13-15; 4:26, 27. ⁴⁶Matt. 23:37.

known the Lord of glory, they would never have crucified Him;⁴⁷ and what they did to Him, they did because of ignorance.⁴⁸ The church of the present time should learn a profitable lesson from their experience, that it may not repeat the sad failure of Israel,⁴⁹ and be cast away even as they were. The church should learn that there is danger in following the maxims of men; in the word of the Lord God only is found safety and security. The church of God will then accomplish the true purpose which the Lord has for it. If they do, they will surely remember the Jews, their purpose and their mission; they will do all in their power to open the eyes of the blind, to restore sight⁵⁰ to those who do not see. They also will remember that the Lord Jesus was a Jew, who said that "salvation is of the Jews."⁵¹(e)

⁴⁷1 Cor. 2:8.⁴⁸Acts 3:17.⁴⁹1 Cor. 10:11.⁵⁰Luke 4:18.⁵¹John 4:22.

EXPLANATORY NOTES

CHAPTER I

Paragraph 2

a. See chapter 22, paragraph 7, in the book, "From Judaism to Christianity," by the same author, for further information concerning the Ghetto.

Paragraph 12

b. Some of the rabbis themselves claim that all these sacrifices and ceremonies will cease when the Messiah comes. One rabbi says:

"All sacrifices shall end in the days of the Messiah."

Another says:

"In the days of Messiah there shall be no remembrance of the deliverance from Egypt. . . . And if the deliverance from Egypt is no more remembered, surely those ceremonies . . . will be done away." — *Ben Zoma*.

Paragraph 17

c. Since the temple was destroyed by the Romans in A. D. 70, no genealogical record has been faithfully preserved by the Jews. Certain classes have a traditional record, as those of the tribe of Levi, but this is only traditional. This idea might be suggestive concerning the literal restoration of the Jews as a nation.

Paragraph 18

d. Thousands of Jews have been given over to death rather than give up the rabbinical idea of the one God based on Deut. 6:4.

Paragraph 26

e. Whenever any people have taken interest in the conversion of the Jews to Christ, it has always brought great blessings to the church. It has led the people to

study God's word, and to learn more of God's plan concerning them. It will do the same at the present time. The reader is referred to "From Judaism to Christianity," chapters 16-20.



The Trial of Abraham's Faith



Typical Rabbi Studying the Talmud

CHAPTER II

THE TALMUDIC WRITINGS THEIR ORIGIN

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."
Isa. 8:20.

NO doubt every lover of the word of God, especially the student of the New Testament, has often wondered what the Saviour meant when He rebuked the Pharisees and other teachers of His time for holding certain traditions; or, what Paul had reference to where he mentioned certain persons' obeying the laws and ordinances of men. For instance, in Matthew¹

¹Matt. 15:1-9; Mark 7:1-13.

we find the Jewish leaders condemning the disciples of Jesus for not washing their hands according to the traditions of the elders; and Jesus in turn condemning them for frustrating the commandment of God, in order to observe their tradition. The Saviour referred to this many times,² and it is mentioned in the epistles.

2. In Colossians we find this statement:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."³

And again another statement:

"(Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men."⁴

Again, in writing to Timothy, Paul says:

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."⁵

Again, in writing to Titus, the same apostle says:

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth."⁶

3. Similar statements,⁷ too numerous to mention, abound in the teachings of the Saviour and of the apostles, and have awakened inquiry in the minds of every thoughtful reader of the word of the Lord. This is especially true of those who are not familiar with the teachings and writings of the Jewish rabbis. To gain an intelligent idea of these scriptures, and the reason

² Matt. 9: 14. ³ Col. 2: 8. ⁴ Col. 2: 20-23. ⁵ 2 Tim. 2: 14.

⁶ Titus 1: 14. ⁷ 2 Peter 2: 1-3, 12-18; 3-16; 2 John 7;

3 John 9, 10; Acts 20: 28-31.

for the Master's statement of them, is the purpose of this chapter concerning the writings of the Talmud:

THE TALMUD A COMPENDIUM

4. The Talmud is not the writings of one man, nor of a mere set of men; it was not formed in a day, in a month, nor in a year. It was a growth and a development of the sayings of the supposedly great teachers, covering a period of many centuries. The Talmud was begun soon after the return of the Jews from the Babylonian captivity several centuries before Christ, and was completed about the middle of the fourth century after Christ. The Talmud consists of two general divisions: the "Mishna," a commentary or text on the Old Testament Scriptures, containing nearly five thousand *mishnaioth*, sections, or traditions; and the "Gemara," the commentary of the Mishna, containing hundreds and thousands of laws, illustrations, allegories, commentaries, and a lot of other definable and indefinable sayings on anything and everything. Milman, the church historian, calls the Talmud:

"That wonderful monument of human industry, human wisdom, and human folly!"

5. There are two Talmuds, known as the "Talmud Jerushalmi," or Jerusalem Talmud; "Talmud Bo-vel," or Babylonian Talmud, so called because the men who commented on the Mishna dwelt at Jerusalem and at Babylon. It may be of interest to the reader to follow the development of the Mishna, since this was what

constituted the basis of the Jewish traditions at the time of Christ.

6. The Jews on account of their sins were sent into Babylonian captivity.⁸ Here they remained in exile for seventy years.⁹ While in this state of captivity, the Scriptures were little known among them. They had very little of the word of God, occasionally a roll of the Scriptures having been laid up by some very godly man.¹⁰ By the study of the books of Nehemiah and Ezra,¹¹ it will be seen that the people in general had greatly departed from the word of God in their captivity, and had lost sight of their worship of God. Ezra, Nehemiah, Mordecai, and other men of God, sought to bring about a restoration of the word of God to the people, and associated with them men who would teach the people the pure word of God.

7. In the days of these leaders, the truth was held up before the people, and much good was accomplished; but after their decease a new generation, as it were, arose, and these followed not in the ways of their predecessors. Of the men who sought to bring about a reformation, the Talmud says:

"As soon as the men of the Great Synagogue met together they restored the law to its pristine glory."¹²

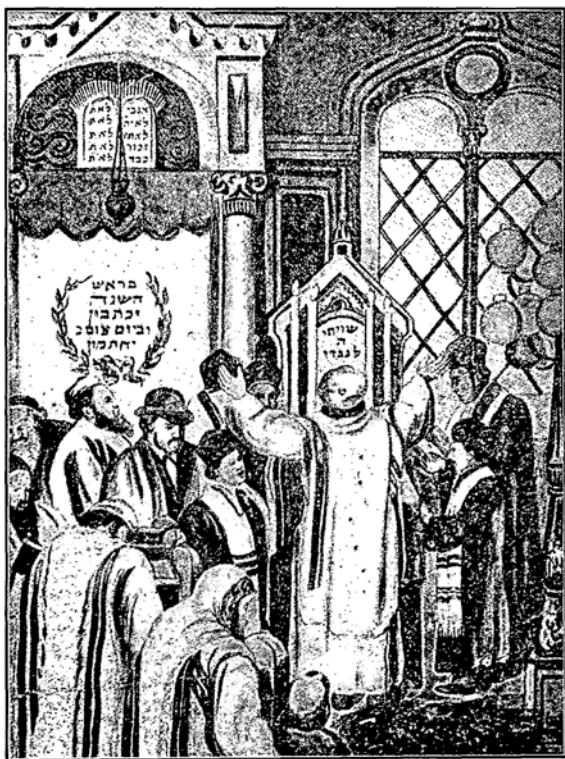
THE GREAT SYNAGOGUE

8. These men who were the successors of Ezra and his associates, were formed into a sort of college,

⁸Dan. 1: 1, 2; 2 Chron. 36: 14-21. ⁹Jer. 29: 10; 25: 11, 12.

¹⁰Dan. 9: 2. ¹¹Ezra 10; Nehemiah 10 and 13. ¹²As quoted in "The Talmud; What It Is," by Dr. Bernard Pick.

called, *K-nesseth Hagdola*, the Great Synagogue or Synod, the last member of this order being "Simon the Just" who died about the second century before Christ. The one great object of these men seemed to



Praying in the Synagogue

be so to protect the law, or to make a fence or hedge about it, that it should be impossible for the people

ever to depart from it. It can easily be understood that when the teachings of any people were left to the minds of just a few, who were to regulate their every mode of living, even to the least detail and minutia, the religion of the people would soon dwindle into mere formalism; their piety would consist in the observance outwardly of the legal enactments of these teachers; and at the same time there would be built up a sort of spiritual despotism, with these men as the ecclesiastical despots. This is but a logical conclusion of the result of such religion. And this is exactly what happened to the Jews; so that when Christ came, the people were bound with the fetters of human tradition, and were enslaved by the spiritual despots, otherwise known as rabbis.

9. After the last one of the Great Synagogue passed away, the leaders of the people, who were the learned men, took the name of *Sophrim*, or scribes(*a*) because their business was to teach the people the contents of the Books of the Law, and to be the expositors of the Scriptures.

Their great burden seemed to be to make a hedge about the law; so to circumscribe the word of God, according to their ideas of it, that the people should be fenced in by what they said, and hence their teaching came to be regarded as of equal importance with the word of God. Yes, in fact they regarded their teachings above the word of God.

THE ORAL LAW

10. In the book, "Ethics of the Fathers," we find this statement concerning the purpose of these men:

"They said three things: 'Be deliberate in judgment; train up many disciples; and make a fence for the law.'"

—Chapter I.



Moses Giving the Law to the People

11. This they did, and did it well. These sayings of the teachers were not written in a book, but were handed down from one to another; and hence received the name, *Torah Shel Ba-peh*, the law of the mouth, or oral law. The Bible, or the Scriptures, were

called, *Torah Sh-bek-thav*, or written law. While there were many of these scribes or teachers, there was always a great leader, who had the general supervision of the period in which he lived. When one man passed away, he was succeeded by another. Thus after Simon the Just, Antigonos of Socho, a disciple of this Simon, became the great leader. Every one of these leaders had disciples; sometimes they had many; and from among these disciples the successor was appointed. Thus of Hillel, the great teacher, it is said that he had eighty disciples. Thirty of them were worthy to have the glory of God rest upon them as it did upon Moses; thirty, that the sun should stand still at their command as it did for Joshua; twenty were only moderately learned. The greatest of these eighty disciples was Joshua, son of Uziel, of whom it is said, that when he studied the law, every bird that flew over his head was at once burned up.

12. This Antigonos received the oral law from Simon; and one of the things he said was:

"Be not like servants who serve their master for the sake of receiving a reward; but be like servants who serve their master without receiving a reward, and let the fear of heaven be upon you."—"*Ethics of the Fathers*," chapter 1.

Thus one rabbi after another would leave certain sayings which would be handed down to his successors; and these were preserved. Then if any teacher made a statement that some of the people doubted, all that was necessary for him to say would be:

"I heard such and such a rabbi say it."

This would end the discussion.

THE RABBI TO BE FEARED

13. As a result of these methods, the oral law kept increasing, and regulations kept multiplying. The words of the rabbis became law to the people; and in studying the Scripture it must be interpreted only in the light of the rabbis. As a result, the rabbi came to be looked upon as a sort of deity; and was to be feared even as God. A few illustrations may be to the point:

"As a man is commanded to honor and fear his father, so he is bound to honor and fear his rabbi more than his father."

"If a man should see his father lose something, and his rabbi lose something, he is first to return what his rabbi has lost, then to return that which his father has lost."

"If his father and his rabbi be oppressed with a load, he is first to help his rabbi down, then assist his father."

"If his father and his rabbi be in captivity, he is first to ransom his rabbi, after that his father, unless his father be a disciple of a wise or learned man."

"Thou must consider no honor greater than the honor of the rabbi, and no fear greater than the fear of the rabbi. The wise men have said, 'The fear of thy rabbi is as the fear of God.'"—*Quoted in "Old Paths."*

And the rabbi who first introduced this last saying is Rabbi Eleazer, son of Shamuang, which saying is found in "Ethics of the Fathers," chapter 4.

We find still further:

"It is forbidden to a disciple to call his rabbi by name, even when he is not in his presence."

"Neither is he to salute his rabbi, neither to return his salutation in the same manner that salutations are given or returned among friends. On the contrary he is to bow down before the rabbi, and say to him with reverence and honor, 'Peace be to thee, rabbi.'"—*Ibid.*

14. The reader will no doubt see a new meaning in these words of the Saviour in the light of the above statements:

"And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren."¹³

TEACHINGS OF RABBIS PLACED ABOVE GOD'S WORD

15. They were putting themselves in the place of God to the people; their sayings were placed upon equality with God's teachings. Hence we read that the written law was like water; but the oral law, Mishna, was like wine; the Gemara, like spiced wine. Some went so far as to say that the words of the scribes are lovely above the words of the law (meaning the written law), for the words of the written law are weighty and light; but the words of the scribes are all weighty. One rabbi Judah, son of Tamai, said:

"A child at five years should study the Bible, at ten the Mishna, at fifteen the Gemara."—" *Ethics of the Fathers.*"

From this last statement it is seen that three times as much value is placed upon the words of men as upon the words of God. The person as he comes to years of maturity should regard the words of the

¹³Matt. 23: 7, 8.

Scripture only one-third as much as he does the words of the rabbis. Yes, they go so far as to say:

"Yea, though they should tell thee that thy right hand is the left, and the left hand that it is the right, it must be believed." — "*Sanhedrin*."

It is not surprising, then, that the Saviour condemned those teachers for making void the word of God by their tradition. By the multiplicity of maxims they enslaved the man; they put the word of God aside, in order that their words might be highly esteemed.

16. There were times when there were several leaders, and frequently these leaders would disagree as to their ideas of the Scriptures, or Scriptural exposition. Which is right? was often the question, as the people were only to understand the law interpreted and expounded by these men. The common people were never supposed to understand the Scriptures for themselves; this is why, no doubt, we find the following statement:

"But this people who knoweth not the law are cursed."

"They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."¹⁴

17. It was only the wise and educated who were expected to know the Scriptures; whatever these men said must be final. An appeal to any other source meant excommunication.¹⁵ No doubt this is why

¹⁴John 7:49; 9:34. ¹⁵John 9:22; 12:42.



Christ Teaching from a Boat

Nicodemus came to Christ at night.¹⁶ This will also explain why more of the people did not receive Jesus.

HILLEL AND SHAMMI

18. Two of the most noted contemporary teachers were Hillel and Shammi, who flourished about the time of Christ's first advent. Each represented a different school of theology, and they frequently were engaged in strong arguments. On one occasion there arose a heated discussion about a hen that laid her eggs on the Sabbath,—whether or not it was lawful to eat such egg or eggs. As a result of this strong debate, an entire treatise, called, *Bet-sa*, meaning egg, is written on this subject. Hillel stuck to his legal decision, and what he claimed would be the position of the other great rabbis; namely, that the egg was not to be eaten. Shammi, however, who was of the more lenient class, claimed that it could be eaten. What was to be done? Both of these men were held in great esteem. Their disciples were sitting by and awaiting the outcome. The whole structure of their interpretation of Scripture might crumble should either admit defeat.

19. Finally one of the leaders raised his voice, and shouted, *Bath-kol*, literally the daughter of a voice. This was their substitute for the spirit of prophecy. They claimed this was the way that God revealed Himself to them. When some person said, *Bath-kol*, (b) a hush fell upon the entire company.

¹⁶John 3:1-10.

"What said the Bath-kol concerning the point under discussion?"

This was the reply:

"Both are the words of the living God, yet the rule of the school of Hillel should be followed."—"Eruvin."

20. Is it to be wondered at that the Saviour said they strained at a gnat, and swallowed a camel?¹⁷ Can we not see why the Saviour condemned them and their teachings, and why the apostles warned the people against listening to them?

DISTORTING SCRIPTURE

21. Knowing their misinterpretation of Scripture, we can the better understand what the apostle Peter meant when he said that there were some who wrested the Scriptures to their own damnation.¹⁸ The word of God was made of none effect through such twisting and distorting. The people were taught to believe anything and everything; and whatever came from these men to them must be the word of God.

22. It was not difficult for these teachers, in view of such license and arrogance, to claim that the word of God had more than one interpretation, and, whichever way the Scripture was interpreted, was lawful. As a result it was claimed that every passage of Scripture had at least four different interpretations, to which were given the following names:

Peshat, or the simple way. This is taking the text as it

¹⁷Matt. 23: 24.

¹⁸2 Peter 3: 16

reads. *Derush*, or the spiritual way. *Remez*, the allegorical or parabolical way. *Sod*, the secret way.

From the first letter of each of the four words, Peshat, Remez, Derush, and Sod, the acrostic PaRDeS was formed; hence the word, Paradise. It having been established that Scripture could be interpreted, it was found that *four* ways were not sufficient; hence this Hillel formed what is known as the seven rules of interpretation. This method was followed for a time, until Rabbi Ishamel raised it to thirteen rules, and finally one, Rabbi Jose of Galilee, (c) introduced what is known as the "thirty-two rules of interpretation." And the Talmud itself says that the law can be interpreted in forty-nine different modes. From the foregoing, we can the better understand why the Saviour said on one occasion:

"Ye do err, not knowing the scriptures, nor the power of God."¹⁹

23. Scores, hundreds, even thousands of laws and interpretations were made from the Scriptures; they surely succeeded in making a fence for the law; but the law and the Scripture had dwindled into a mere form of words.²⁰ They had the shell, but did not taste of the sweetness of the nut within.

A VOLUMINOUS MASS

24. To say nothing of the Gemara, the commentary of the Mishna, the latter alone contains sixty-three tractates, divided into five hundred and twenty-five

¹⁹Matt. 22: 29.

²⁰Rom. 2: 20.

chapters, consisting of nearly five thousand separate sections, or traditions. Nearly all these were in vogue in the days of the Saviour, and these were the *special* laws. There were a vast number of others which, while perhaps more secondary, were nevertheless to be observed and obeyed. It should be further remembered that all these thousands of laws were not written at the time of Christ; they were simply handed down from mouth to mouth. During the second century after Christ, they were collected in volumes by a very learned rabbi, called, Rabbi Juda Ha-no-si, the rabbi who was the prince. (d) He gathered these sayings which had been handed down for nearly six centuries, and classified them under six great heads, or divisions, giving these divisions the name of *Sederim*, Orders. (e) This voluminous work, the Mishna, was the basis for all study of the law. The Bible itself, if studied, must be understood in the light of the Mishna. Of course the people had the scrolls; they read them some, but if they wanted to know their meaning, they must ascertain what the rabbis said concerning them. (f) If two or more disagreed upon any point, the people were to believe what all the teachers said. They durst not ask many questions; if they did, they were liable to excommunication. (g) It was further claimed that these expositions of the rabbis were in direct succession from Moses, because it is written that:

“Moses received the law from Sinai, and delivered it

to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue."—*"Ethics of the Fathers," chapter 1.*

IT IS CLAIMED THAT MOSES RECEIVED THESE TRADITIONS

25. Tradition goes even farther, and says that Moses received these teachings and explanations of the Scriptures from the Lord Himself; and instead of committing them to writing, he spoke them orally to Aaron, to his sons, to the seventy elders, and to all



Jewish Woman Reading the Prayer Book

the people; each class having heard him repeat them four times. Still another passage in the Talmud tries, by a perverted interpretation of the following passage of Scripture, to prove conclusively that the oral law was given to Moses:

"'And I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.' Ex. 24:12. Rabbi Levi argues that 'the tables of

stone' are the ten commandments. The 'law' is the written law in the five books of Moses. The 'commandments' are the Mishna; 'which I have written' refers to the prophets and the Scriptures: while the words, 'that thou mayest teach them,' point to the Gemara. From this we learn that all was given to Moses on Sinai." — "*Berachoth*," chapter 5.

26. In view of the above, we should not be surprised that the Jews reviled the blind man, as recorded in John 9, and said:

"Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is."²¹

But ah! had they only known and understood Moses and the prophets, they would have understood Him; for Moses wrote of Him.²² In Moses' writings were contained scriptures which were fulfilled in Him,²³ and which they would have seen, had they only studied them in the light of the Spirit, instead of in the darkness of their tradition.²⁴

IMPOSSIBLE TO FORM CORRECT ESTIMATE

27. It would be absolutely impossible to give the reader any fair or comprehensive idea of the voluminous mass that forms the Talmud. Its origin we have traced; its composition in part we have seen; its intent we have learned; its results can be better appreciated.

28. The people left the Fountain of Living Water,²⁵ and hewed for themselves cisterns, broken ones at

²¹John 9:28, 29.

²²John 5:46, 47.

²³Luke 24:44.

²⁴Matt. 23:17.

²⁵Jer. 2:12, 13.

that, which could hold no water. Surely, then, we ought to appreciate more the purity of the word of the Lord as revealed by Jesus Christ, made plain by the Holy Spirit. We can also see more clearly many sayings which hitherto have seemed hard to understand, and may it be that our love for the word of God shall become intensified.

EXPLANATORY NOTES

CHAPTER II

Paragraph 9

a. The title of scribe was not first introduced at this period, as there had for centuries been certain persons whose business it was to write and transcribe the Scriptures. But this period developed a distinct class who, to gain self-emolument, abused the original design of the scribe.

Paragraph 19

b. Just when this Bath-kol was introduced among the rabbis and teachers of the Jews is not definitely known. In fact there were many things taught among the Jews, proof for which could not be given from any authority except oral. But it is supposed that it came into existence about two hundred years before Christ. The reason for its introduction, in brief, is as follows:

Ever since the days of Moses, the Lord had led His people by the mouth of the prophets. As long as Israel had one or more prophets of God, she felt in a measure her safety. When the Israelites wished to know anything that concerned their welfare, they went to the prophet; and, if it were necessary for them to know, the Lord answered them by the mouth of the prophet. There were times when the Urim and Thummim were used by the people to know the voice of God; but the mouth of the living prophet was to Israel her sure guidance.

The last Old Testament prophet was Malachi. He prophesied about four hundred years before the coming of the Messiah. After the return of the Israelites from Babylon there were several prophets, such as Zechariah, Haggai, Malachi. Then there were a number of good men of God who were associated with these prophets, to whom the Lord gave special messages; namely, Ezra, Nehemiah, Mordecai, Zerubbabel, Joshua the high priest, etc. So that

for more than a hundred years, from the time that Israel was delivered from Babylon, beginning with the decree issued by Cyrus, king of Persia, Israel had been under the leadership of one or more prophets of God. These prophets received their messages by inspiration of God, and the people generally recognized in these messages the voice of God, and accordingly followed the light, believing that what these men said was the true word of God.

With the passing away of the last prophet, Malachi, there arose various teachers, as mentioned in the body of this chapter. Some among the leaders who had arisen to distinction, at times questioned the sayings of some of the sages, and so these learned men did not receive the recognition that they felt was their due. At the same time the power of the priests and the Levites was waning, and these men gradually ingratiated themselves and their ideas with the people. The original plan of God was to give His message to the prophet; the prophet would give the message to the priests and Levites; these in turn to the people. Or the prophets at times would go directly to the people with their message from heaven. Ordinarily they would give their utterances to the men chosen of God to be the teachers of the people.

So the sages and leaders realized that there was lacking an authority among them that was greatly needed to enforce their teachings upon the people. They were really doing two persons' work, the work of the prophet, and that of the priest or Levite. Where did they get this authority? They greatly felt the need of authority. Hence to make the people feel that their authority was of God, and at the same time lead the people to accept them as the true teachers of God's word and God's message, they brought into operation this Bath-kol, this substitute for the voice of God, the spirit of prophecy.

They claimed that the time had come when God did not need to speak to the people by the prophets as He had done; He now was speaking to them through these wise men. That the people might know that their messages were of God, when the wise men came to a place where the people were in doubt as to whether what they taught was really what God wished them to know, there would appear to them a *Voice*, they said. This *Voice* was not the same kind of voice that the prophets heard when the Lord talked to them Himself; it was not so strong a voice. So they called this voice Bath-kol. It literally means, the "daughter of a voice." Since it was not a voice exactly like the voice of God through the prophets, they used the term of substitution. With the rabbis, whenever a thing was not so genuine as the real thing, they would call it by a female name; for the female character among the rabbis was not so strong or so valuable as was that of a man.

That the people might be impressed that this was really so, that God did appear to these leaders, there have been left on record several examples of such intercourse, one of which we will give for the reader's benefit. Here is the following story from the Talmud:

"Rabbi Isaac, the son of Samuel, says, in the name of Rav, The night has three watches, and at every watch the Holy One, blessed be He, sits and roars like a lion, and says, 'Woe is me, that I have laid my house desolate, and burned my sanctuary, and sent my children into captivity amongst the nations of the world.'"—"*Berachoth*," folio 3.

In commenting on this statement, "Woe is me that I have laid my house desolate," a great rabbi, Rabbi Jose, said that Elijah the prophet appeared to him once while the former was going to prayer, and when he was through praying, the great prophet gave him authority for the following statement:

"And he, Elijah, said to me, 'What sort of a voice didst thou hear in the ruin?' I said to him, 'I heard a Bath-kol coo-

ing like a dove, and saying, Woe is me that I have desolated my house, and burnt my sanctuary, and sent my children into captivity amongst the nations.'"—*Ibid.*

The leaders said that this voice was not recognized by any one, save the person to whom it was given. No one even in close proximity could hear it, as it was a peculiar voice, known to only the person when it came. In this way, this voice was given to the leaders, they claimed, that the rank and file might know that they were endowed with the authority of God, and that they were teaching God's word as He would have it taught. The leaders further on claimed that this voice would come only in the night, and it could come only to those who were learned, or who were deserving to understand the knowledge of God.

By this scheme and by this fraud, the leaders led the people to believe that they were receiving their messages from God, and that they were being taught the truth of God for the people. It made no difference how many of the leaders of the people differed in their opinions; for whoever heard this voice was right. So that if there were differences of opinion, it taught the people that the voice sanctioned the differences, and the different schools must follow all the opinions.

In this way the leaders usurped the authority of God; and fooled the people by substituting this voice for the spirit of prophecy. In this way the people were being prepared to believe that it made no difference what a rabbi taught. It was true, even though the rabbis differed in their views. In this way, the rabbis prepared the way for the building up of different systems of belief, and in this way the devil was preparing the people, the leaders, and the masses, to reject the true voice of God when it should be proclaimed by John the Baptist and by Jesus Christ.

Is there not in this a great lesson for the church in the

twentieth century? Can we not see in this a great type of these latter times? Should we not see the awfulness of allowing man-made tradition and man-made authority to supplant the truth of God and to substitute the voice of God? Let us know the true voice of God as God speaks, and let us not be held down by the teachings and traditions of men. Is there not need of the voice of the true prophet?

Paragraph 22

c. This Rabbi Jose, of Galilee, lived about the middle of the second century after Christ.

Paragraph 24

d. Rabbi Judah was preeminently called, "The Rabbi." No other rabbi did so much to hold the Jews together as a people as he did. He was a great scholar, very pious, had accumulated great wealth which he lavished freely; was quite ambitious to build up a permanent ecclesiasticism among the Jews, in which plan he succeeded well. The time, labor, and means expended to gather the mass of traditions which had accumulated for nearly five centuries must have been tremendous; nevertheless he accomplished this before his death. The influence of his work has been so powerful that, like Romanism, it has succeeded in keeping the Jews together as a separate people with their peculiar customs, nearly seventeen hundred years.

e. The following are the names of the six great divisions of the Mishna:

First: *Zeraim*, or Seeds. This division contains eleven tracts.

Second: *Moed*, or Festivals. This division has twelve tracts. Nearly all the laws and traditions concerning the Sabbath come under this order.

Third: *Noshim*, or Women. This division has seven tracts.

Fourth: *Nezekim*, or Damages. This division has ten tracts.

Fifth: *K-do-shim*, or Consecration. This division has eleven tracts. These tracts deal largely with the sacrificial system.

Sixth: *T-ho-roth*, or Purifications, containing twelve tracts.

f. The Jewish sages taught the following concerning the time and the manner the law should be studied and understood:

"Every one is bound to divide the time of his study into three parts: one third to be devoted to the written law; one third to the Mishna; and one third to the Gemara."—*Quoted in "Old Paths."*

But just what is meant by the above, we will let the rabbis explain still further:

"What has been said refers only to the beginning of a man's learning; but as soon as a man becomes great in wisdom, and has no need of learning the written law, or of laboring constantly in the oral law, let him at fixed times read them that he may not forget any of the judgments of the law, but let him devote all his days to Gemara."—*Ibid.*

It will thus be observed that the rabbis taught the older a person became the less he was to study the word of God, and the more time he was to devote to the traditions and teachings of men. Since these sages were the ones who were to give the true meaning to the law of God, the time would come when all that the people knew of the word of God would be what these men said. Then whatever these sages uttered was to the people the word of God. Human learning supplanted the truth of God. It was therefore easy for them to place the traditions of men above the commandments of God. Rabbinical history and human thought became the study of the people, as though these teachings were the true oracles of God. Is there not a valuable lesson in this for the church now?

g. The person not informed in rabbinical lore can hardly appreciate what is involved in rabbinic excommunication. It was not merely ostracism. If the excommunicated one did not repent, after a given time, he was considered as dead. Here are one or two Talmudic illustrations:

"How is an excommunicated person to conduct himself, and how are others to conduct themselves toward him? It is unlawful for an excommunicated person, as for a mourner, to trim his beard or hair, or to wash himself all the days of his excommunication; neither is he to be associated in pronouncing the benediction; neither is he to be reckoned as one of ten, wherever ten persons are required. Neither may any one sit within four ells of him."

"But if he die in his excommunication, the tribunal send and lay a stone on his coffin to signify that they stone him, because he is separated from the congregation. And it is unnecessary to say that he is not to be mourned for, and that his funeral is not to be attended."

"Whosoever remains thirty days in his excommunication without seeking to be absolved, is to be excommunicated the second time. If he abide thirty days more without seeking absolution, he is then to be anathematized."—"*Hilchoth Talmud Torah*."

After the man has been anathematized, the following is the manner of dealing with him:

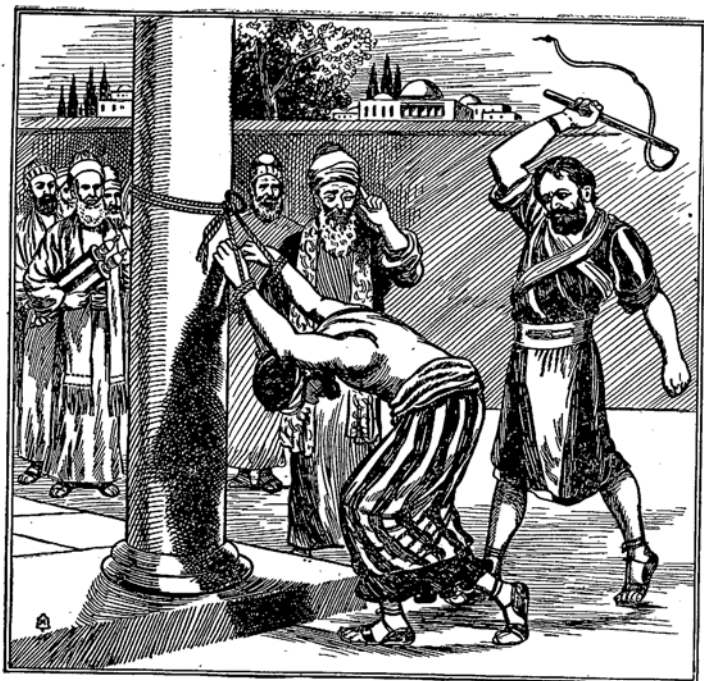
"He is not to teach others nor to be taught; he may learn by himself that he may not forget the learning. He is not to be hired, nor to hire. Men may have no dealings with him, nor any business except a little, that he may get a livelihood."—*Ibid*.

May we not therefore learn one reason why the Jews in the days of Christ feared to follow the Master? The wise men and the rabbis had the power of excommunication; and to be disloyal to the rabbinic leaders meant excommunication. Hence it is written:..

"Nevertheless among the chief rulers also many believed

on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue."

"These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." John 12:42; 9:22.



Sectarianism Enforcing Its Creed

CHAPTER III

THE DIFFERENT SECTS OF JEWS, AND THEIR BELIEF

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

“And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” Matt. 7:21; Zech. 14:9.

CHRIST'S PRAYER FOR UNITY

THE burden of the prayer of Christ, as recorded in John 17, was for unity and harmony. He longed and hoped and prayed for oneness. He said:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."¹

2. Not only in this chapter do we have Him breathing these sentiments, but all through His life's experience we find the same truth taught and lived. For instance, in another place, He said:

"I and my Father are one."

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."²

3. When the Jewish teachers came to Him, on one occasion, seeking for information upon the subject of divorce, he referred them to the oneness between man

¹John 17:20-23.

²John 10:30; 1 Cor. 8:6; Eph. 4:4-6.

and wife, the plan of God in the beginning.³ There was to be the same relation between people as between Christ and God; and this bond of unity was designed of God to bind every person in Jesus Christ. Thus would be fulfilled that prayer of the apostle Paul, as recorded in Ephesians:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."⁴

4. Hence Paul made that statement which we find recorded in another place in Ephesians:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."⁵

5. After the Saviour went away, the same thought of oneness was ever kept before the church of Christ by His apostles, in teaching, in preaching, and in writing.

WHY GOD WISHED UNITY AMONG THE PEOPLE

6. The Lord sought to keep the Jews together as a people, in order to impress them with the thought of unity, that the true God was *one*,⁶ and that He desired the same unity to exist between Himself and His people, as well as among the people themselves. This was to be an object-lesson both to the Jews, and to the world through them, of the harmony which was to be brought about through the blessed Messiah. (a)

³Matt. 19: 3-6. ⁴Eph. 3: 14, 15. ⁵Eph. 1: 10.

⁶Deut. 6: 4; Zech. 14: 9.



Pentecost, the Result of Christian Unity

7. This oneness and harmony could only be maintained by strict obedience to the word of God,—by always following the truth as God gave it. It is a fact, familiar to every reader of the Bible, that the Jews were most united when they strictly followed

the word of God;⁷ when they failed to comply with His wishes, there followed division, diversion, confusion.

CAUSE FOR DIVISION

8. It can easily be understood why there existed so many different beliefs and sects among the Jews when Christ came to earth. It was because of so *many* traditions, opinions, *halacoth*, laws, *haggadoth*, discussions, and other fanciful notions of the Scriptures. Every prominent teacher had the opportunity of hearing the Bath-kol, the substitute for the spirit of prophecy; while if several learned men held opposite views, they could all be easily reconciled by this poor substitution. Their decisions and legal maxims became law; even should another person or set of men arise, and speak altogether contrary to their predecessors. Still these decisions must also be respected as the word of God. (*b*) So that at the time of Christ there existed various classes of thought; each claiming supreme authority; each claiming to be right and true; each claiming that its laws and statutes must be followed; and yet no two of them agreeing. It is but natural then that the Saviour should make the following statement concerning the people:

"And Jesus, when he came out, saw much people. and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things."⁸

⁷Ps. 81:13; Isa. 48:18. ⁸Mark 6:34; Matt. 9:36; 14:14.



Jesus Praying for His Disciples

SECTS AMONG THE JEWS

9. Of the ten classes of religionists that existed at the time of Christ, entirely or in part Jewish, four distinct sects will cover them all. Three of the sects are mentioned in the New Testament. These are the Pharisees, Sadducees, and Samaritans. The other is mentioned by Josephus,⁹ the Essenes. While there are other classes or parties, in matter of belief and religious views, they held to some one of the four sects mentioned. It might be well to notice these other classes for the information of the reader. They are as follows: The Galileans, the Nazarites, the Proselytes, the Publicans, the Herodians, the Scribes.

THE GALILEANS

10. Of the Galileans the New Testament says but little, though the historian Josephus, who lived during the first century of the Christian era, gives us slightly more information. They are mentioned but a few times in the New Testament;¹⁰ and from the inferences drawn from these scriptures, it would appear that they were considered a turbulent and seditious people. Josephus conveys the idea that nearly all the troubles that came to the Jews were due to them. From the Gospel of Luke, chapter 13, verse 1, it would seem that the Jews in general thought them a very wicked and sinful class, because of Pilate's treatment

⁹"Antiquities of the Jews," book 13, chapter 5. ¹⁰Mark 14: 70; Luke 13: 1; 22: 59; 23: 6; Acts 5: 37; 2: 7; John 4: 45

of them. The Saviour, in His reply, recognized them as sinners;¹¹ though He said that they were no worse than others who did not believe God. In their flourishing period they had for a leader one Judas,¹² who drew a great following after him, especially from among the Pharisees. They were soon scattered, and came to naught. Their religious belief was similar to the Pharisees, though they offered sacrifices by themselves. They claimed that civil governments had nothing whatever to do with religion, and they would not concede any rights to any foreign power.

THE NAZARITES

11. The Nazarites had been in existence for many centuries, though they could not exactly be termed a sect. There were two divisions even of this class. The term, *Nazar*, separated, was given to those people who were to be especially separated to God. The origin of the people is found in the laws given to Moses, recorded in the book of Numbers.¹³

12. The one class were dedicated to God from the birth. Such were Samson, Samuel, and John the Baptist.¹⁴ Three things especially were to be observed by this class: they must not drink wine, must not eat any unclean food, and must not shave the head. The other class were those who devoted themselves to God for a certain period, during which time they made vows which they must perform; they shaved their heads.

¹¹Luke 13: 2, 3. ¹²Acts 5: 37. ¹³Num. 6: 1-21

¹⁴Judges 13: 1-7; 1 Sam. 1: 11; Luke 1: 15.

We find an illustration of this class in Paul, also in Paul and four other men.¹⁵ In essential belief they were classed with the Pharisees.

THE PROSELYTES

13. The term, proselyte, is used in the New Testament a number of times.¹⁶ It is derived from a Hebrew word, גֵּר, *Ger*, stranger. It was the coming over of a person into the Jewish faith who was formerly a Gentile. The Jews were not desirous of having people of other nationalities come and join themselves to them, though the Lord had repeatedly said in the Old Testament that he had made special provisions, if the stranger wished to join himself to the people of God and be one with them.¹⁷ When a Gentile, however, did wish to become a proselyte, the Jews caused him to pass through some severe experiences, among which were circumcision, a mode of baptism, the acceptance of the Mosaic laws, with many other rites. However, they were generally informed that they could not become true Israelites or Jews, or ever think to share in the fulness of the promise to Abraham.(c) How different are the teachings of the Saviour, when he declares that there shall be one Shepherd and one fold.¹⁸ Paul, also, in his epistle to the Galatians, plainly states that if we are Christ's, we *are* Abraham's seed, and heirs according to the promise.¹⁹

¹⁵Acts 18:18; 21:23-26. ¹⁶Matt. 23:15; Acts 2:10; 6:5; 13:43. ¹⁷Ex. 12:48, 49; Num. 9:14; Lev. 19:33, 34; Isa. 56:3. ¹⁸John 10:16. ¹⁹Gal. 3:29, 7-9; Rom. 4:11-13.

14. When the Pharisees succeeded in gaining a Ger, a proselyte, they often made him ten times worse than he was before, as he was apt to be taught many of their vices, as well as their supposed virtues. This is evident from the following words of the Saviour:

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."²⁰

However, there were many proselytes who were good men, men of God, men who longed to be free from much of the form and tradition that surrounded their teaching, and to understand the pure truth. This is clear from the following scripture:

"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."²¹

One of the proselytes became a member of the seven deacons²² chosen in the early church. In belief they generally followed the Pharisees.

THE PUBLICANS

15. The publicans were a class of Jews who were social outcasts. They were not considered a sect, neither had they any special belief. What religious views they held leaned toward the Pharisees, though the latter regarded them with a terrible hatred. This class, however, is frequently spoken of in the New

²⁰Matt. 23:15.

²¹Acts 13:43.

²²Acts 6:5.

Testament, and the cause of their being so lightly esteemed is, in brief, as follows:

16. After Palestine and other Jewish territory came under the Roman jurisdiction, the country was divided into districts, and the right to gather taxes upon all taxable goods was sold to the highest bidder. These rights were generally bought by the Roman senators, who in turn resold them to another class. The latter were generally non-Jews, who resided in districts away from the Jewish quarters. Hence these, in turn, resold their rights to the Jews, who followed as a profession the gathering of taxes from their fellow countrymen. The reader will perhaps better appreciate why this contempt by their fellow men, when he considers that the Romans were regarded as extremely hostile to the Jews, and their most-to-be-dreaded foes. This being true of the Romans, how much more terrible must it have been for these Jews to become willing tools in the hands of Rome. They were therefore looked upon as the vile, the refuse, the outcast. They were associated with the lowest classes of people, with the heathen and with the sinners.²³ The Pharisee, therefore, thought he had a right, when going to the temple, to thank God he was not like the publican.²⁴

17. The publicans were apt to take advantage of their countrymen, because of this deep-seated hatred, and would naturally extort money unjustly, by charging an

²³Matt. 9:10; 11:19; 18:17; 21:32; Luke 18:11.

²⁴Luke 18:11.



The Castout Sinner that Jesus Forgave

exorbitant amount per tax. Rome, however, generally sympathized with the publicans, when complaints were offered by the Jews, because of the surplus the law-makers received as a lion's share.

18. Being ostracized by their fellow countrymen, they

were naturally led to form a social order among themselves. In this social familiarity they were very strong, and were highly esteemed by one another. This is no doubt why the Lord made the mention He did in the following text:

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"²⁵

HOW THE PHARISEES REGARDED THE PUBLICANS

19. We find, however, that these people were strongly drawn toward John the Baptist²⁶ and toward Jesus.²⁷ Not having the social comforts of the Jewish religion; not having permission to attend any of the religious services; not even being privileged to attend the temple service, or to contribute toward the support of the worship of God; not being allowed any of the society of the Jews with their families,—it can be readily seen why they would welcome the teachings of the Baptizer and of Jesus. The Pharisees on the other hand, not only refused to associate with them, but anathematized every one who had *any* dealings with them. They went so far as to teach that it was impossible for a publican to be saved, or to have any share in the world to come. They would not even give him a Jewish burial, in order to keep him from defiling Jewish soil. This naturally in the estimation of the pious Jew, would exclude him from a resurrection, as only those Jews would be revived in the last day who were laid

²⁵Matt. 5: 46, 47.

²⁶Luke 3: 12; 7: 29.

²⁷Matt. 9: 10

in sacred soil.(d) They were susceptible to religious truth. They realized that they were sinners;²⁸ and if they could secure any other occupation, many were ready to accept it.

MANY PUBLICANS RECEIVED THE MESSAGE

OF JOHN AND JESUS

20. Large numbers of them were baptized by John, and they believed his message; consequently, when Jesus came, they were prepared to receive Him. Jesus saw in them honest souls hungry for His truth, ready to follow Him. While their business naturally was a profitable one, thus giving many of them great wealth, there were those among them who were prepared at the call of Jesus to leave their post, cast aside the garment, and follow Him. Hence Matthew,²⁹ the publican, was one of the twelve, the writer of the wonderful Gospel by that name. Then we find Zacchaeus,³⁰ another wealthy person of the same class, who received the Saviour very cordially, and was prepared to devote half of his wealth to the cause of Christ. To him Jesus brought salvation, which he eagerly and gladly accepted.

21. Frequently the Saviour would receive invitations to dine with them, and to attend other social gatherings.³¹ Jesus nearly always accepted the invitation; for He knew it would be a grand opportunity to feed these people with the bread of life, while they supplied His physical needs. This, however, angered the Pharisees

²⁸Luke 18:13. ²⁹Luke 5:27. ³⁰Luke 19:5-10.

³¹Matt. 9:10, 11.

and the scribes, and led them to conclude that Jesus could not be sent of God. If He were, they reasoned, He never would associate with such a class. Jesus understood the needs of these people, and this no doubt explains why He answered the Pharisees as He did.³² As a result of the life, the teaching, and the labors of Jesus and His disciples, a large number of this class³³ were firm and devoted followers of Christ.

THE HERODIANS

22. This class of people received their name from Herod, the king, the father of the house of that name. He was the one who reigned when Jesus was born, and to whom the wise men came, and inquired for the location of the birthplace of Jesus.³⁴ The Herodians were a sort of political party, though their faith was Jewish. They, however, had no special regard for the laws of Moses nor for the traditions of the fathers; yet they always prepared to adopt them when, by so doing, their ends could be best served. They had strong hope that Herod would found so great and powerful a dynasty that the Jews would eventually be brought under the permanent rule of the Herod family.

23. They mingled the heathen practises of Rome with their politico-religious ideas of the Jews. Every opportunity they had they would introduce some evil practise among the Jews, and thus lower the religious tone of the people. — By so doing, they hoped to gain

³²Matt. 9: 12; 11: 16-19. ³³Luke 15: 1. ³⁴Matt. 2: 1-3.

in favor and in power with those whom they so influenced. They would gladly unite with any class of the Jews in any plot, in order to accomplish their purpose for gaining prestige. Thus we find them uniting with the Pharisees in a plot to put Christ to death.³⁵ At another time we find them used as willing spies for the Pharisees and the Sadducees to entrap³⁶ the Saviour. Jesus, however, knew their design, and He sternly rebuked them. They had not a long existence after the rule of the Herods. Like other religio-political parties, their own hypocrisy helped to bring about their destruction.

THE SCRIBES

24. These people were not an independent sect, but were a branch of the Pharisees. The term, scribe, is from the Hebrew word, סופר, *Sofer*, meaning, one who writes, or transcribes.³⁷ This is why the term is applied to this class. As a party they began to flourish after the passing away of Ezra, and were prominent for several centuries in influencing the people by their writings and teachings. Having so great an advantage by virtue of their position, they used it largely for self-aggrandizement. Instead of being true teachers and writers, imparting the knowledge of God and His law, they were denounced by the Saviour as hypocrites.³⁸ They were inclined toward strong Pharisaical tendencies, and were feared, rever-

³⁵Mark 3:6. ³⁶Matt. 22:15, 16. ³⁷Ezra 7:6, 11; Esther 3:12; Jer. 8:8. ³⁸Matt. 23:13-15, 23, 25, 27, 29.

enced, and highly esteemed by the people. With this class can also be reckoned the lawyers. More will be said concerning them when describing the sect of the Pharisees.

THE ESSENES

25. Of this sect of the Jews, nothing is said directly in the Scriptures; but Dr. Ginsburg, in "Kitto's Encyclopedia," thinks that this is the class referred to by the Saviour in Matt. 19:12. They disbelieved in marriage, and placed very little confidence in woman-kind. They would take the children of different classes of Jews at an early age, and instruct them in their teachings, which prolonged the life of the sect. Their main teaching was piety, holy living, and a low regard for wealth. Josephus gives a lengthy description of them in his "Second Book of Jewish Wars"(*e*); as a result of which some are inclined to think that he leaned in that direction himself. They believed very much as did the Pharisees concerning the Scriptures and the laws of Moses; but they rejected absolutely the traditions and maxims of the rabbis. They did not have a very long existence, and never became influential among the Jews.

THE SADDUCEES

26. This class is frequently mentioned in the New Testament, and they often came in contact with the Saviour and with the apostles. They were a large and powerful faction, though they did not have the

following of the masses. They were very wealthy and quite influential, but were strongly inclined toward infidelity. They held a similar relation to the Pharisees of the time as the destructive critics hold to the orthodoxy of the present, who not only discard many of the popular theological errors, but also seek to undermine faith in the word of God.

27. Of their origin nothing definite can be determined, though it is claimed by some that they were the offspring of one, Zadok, which word means righteousness, a disciple of Antigonos of Socho. He succeeded Simon the Just, the last member of the Great Synagogue, who lived about the middle of the second century before Christ. While like the Pharisees they claimed to be closely following the word of God, they in fact thrust aside many of the fundamental truths of the Bible. They claimed to teach and interpret the law of Moses according to the strict letter; and took the position from their standpoint that many of the beliefs the Pharisees held could not be proved from the Scriptures. True the Pharisees did adhere to views which were anti-scriptural and man-made only. Nevertheless, there were many things they did believe which the Sadducees rejected, that were in harmony with the word of God. The idea of the resurrection of the literal body from the dead, they ridiculed;³⁹ and thought it almost preposterous to think that when a person once was dead he could rise again

³⁹ Acts 23:8.

with a material body. Being rather extreme literalists on much of the letter of the Bible, they reasoned that such a view was neither philosophical nor logical.

28. The Pharisees, however, regarded this doctrine of the resurrection as a fundamental belief, without which they considered they could not have hope in God.⁴⁰ (f) This view of things will explain many passages of scripture, showing why the Sadducees came to Christ as they did. At one time, be it remembered, they came to Christ, and thought they would cite an instance which came under their observation, to show Him the fallacy of the doctrine of the resurrection of the dead, if He did believe in it as did the Pharisees.⁴¹ The Saviour revealed to them their ignorance, and put them to silence.

PAUL TAKING ADVANTAGE OF SADDUCEES

29. On another occasion, when Paul was before the Sanhedrin, the Jewish council or tribunal to determine law cases among the Jews, composed of both Pharisees and Sadducees, he noticed there was a discussion going on among them on this very point. He seized the opportunity to declare himself on the side of the Pharisees; this of course gave him great advantage for the time being, as there was constant and bitter hatred between the Pharisees and the Sadducees.⁴² Not believing in the resurrection of the dead, it is easy to see why they did not believe in angelic ministrations, or in

⁴⁰Acts 23:6.

⁴¹Matt. 22:23-31.

⁴²Acts 23:1-6.

spiritual beings of any kind; hence their belief on this point can be readily known whenever the subject would come under consideration. For this reason we read the following:

"For the Sadducees say that there is no resurrection, neither angel nor spirit."⁴³

OPPOSED TO ALL TRADITIONS

30. Against traditions of every kind they were bitterly and relentlessly opposed. They claimed that it was sufficient to believe the teachings of Moses as they were, without adding any further burden; though these teachings were not regarded by the Sadducees from their truly inspired standpoint. They considered the Pharisees hypocrites, ridiculing them, constantly seeking to sow strife and discord among them; pulling their believers from them at every opportunity. They would often say and do things against the Pharisees which were very foul and bitter. They used every means in their possession to cause the rivalry between these two sects to continue. So the Saviour warned the people of His time of the leaven or malice of the Sadducees.⁴⁴

SADDUCEES WOULD OFTEN UNITE WITH PHARISEES

TO OPPOSE JESUS

31. While it is true that they were bitterly opposed to the other religious sect, whenever the common cause of opposing Christ gave opportunity, they would always join with the Pharisees. For the Saviour made bare

⁴³Acts 23:8. ⁴⁴Matt. 16:6.

their iniquities, and showed their true character before the people. Jesus would read their hearts, and open their true condition as religious leaders and teachers. This angered them greatly, and they would stoop to almost anything to get revenge. And so we find them joining hands with the Pharisees in tempting Christ,⁴⁵ and also taking part in condemning Him to death.⁴⁶

32. We find them later persecuting the apostles by imprisoning them, forbidding them to preach the gospel of Christ, and especially condemning them for preaching about the resurrection of the dead.⁴⁷ In nothing concerning religious belief were they as strict as the Pharisees, though claiming to be the proper kind of Jews, and the true idealists of the worshipers of God. However they had very little use for the blessed Saviour, because His life was so pure and holy, as contrasted with their pompous, outward show, and their laxity of morals. While they assisted in the crucifying of Christ, and in persecuting the apostles, the truth of the gospel continued just the same, with the power of the Spirit accompanying it. Many believed in the Lord Jesus through the preaching of the risen Saviour from the dead.⁴⁸

33. They did not continue long after the early church began to flourish, though they did all in their power to stop its progress. Sad to say, however, Saduceism, or non-resurrectionism, is in a measure ex-

⁴⁵Matt. 16:1.

⁴⁶Matt. 26:59-67.

⁴⁷Acts 4:1, 2.

⁴⁸Acts 4:1-4.

tant, at the present time; but the same power of the Christ that conquered error then, will again do likewise.⁴⁹

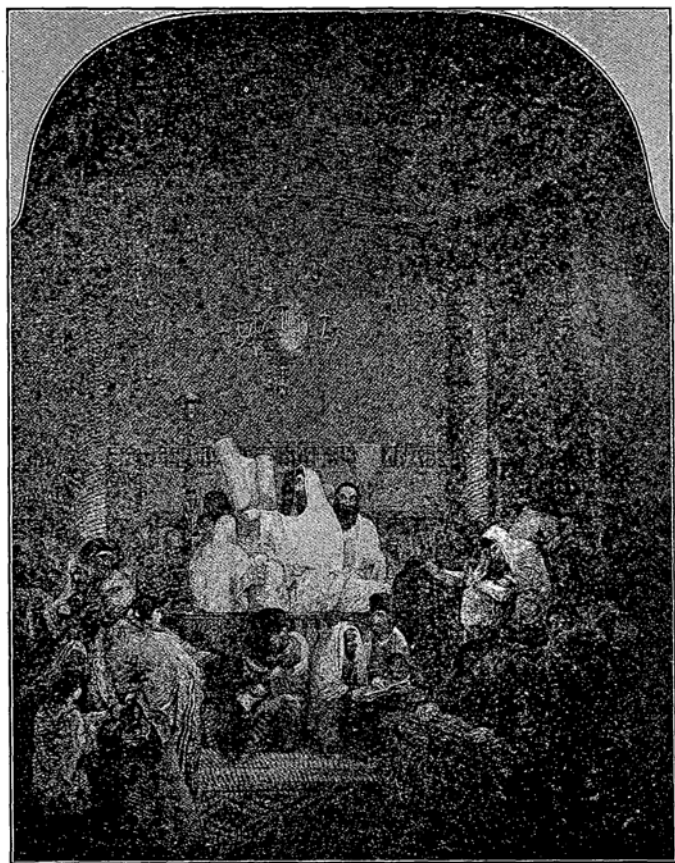
THE PHARISEES

34. The greatest, most powerful, most influential, most scrupulous, most religious sect of the times, and the most bitter enemy to the gospel of Christ, was the sect of the Pharisees. From the opening of the New Testament, from the beginning of the work of John the Baptist, till the close of the earthly ministrations of Christ, continuing through to the work of the early church, even when it was quite well advanced, we constantly meet with this class of Jews. While claiming to be the true children of God, the Saviour said they were the children of the devil.⁵⁰ While professing to be leaders of the religious thought of the day, their lives and conduct, when compared with their profession, showed them to be the most irreligious.

35. The subject is one of importance, and deserves much attention, especially since the Pharisees were the chief actors against the work of the Saviour and the early church. Many of the traditions, customs, and ceremonies of the Jewish people at the time of Christ originated with them; by an understanding of these we can better appreciate the sayings of Christ. We shall therefore consider them, their belief, their teachings, and some of their customs, in a chapter by themselves.

⁴⁹2 Cor. 13:8.

⁵⁰John 8:44.



Reading the Law According to the Pharisees

EXPLANATORY NOTES

CHAPTER III

Paragraph 6

a. Here are two passages from the "Jewish Prayer-book," used by the Jews of to-day, showing how they view this idea of the one God and the unity of this individual God:

"He is One, and there is no unity like unto His unity; inconceivable is He, and unending is His unity."—*Morning Service*.

"And He is One, and there is no second to compare with Him, to consort with Him."—*Ibid*.

Paragraph 8

b. To illustrate this idea, the following laws are given from the Talmud:

"The Great Council in Jerusalem is the foundation stone of the oral law, and the pillars of the doctrine: and from them the statute and the judgment goes forth to all Israel. They have the warrant of the law, for it is said, 'According to the sentence of the law which they shall teach thee.' This is an affirmative precept, and every one who believes in Moses our master, and in his law, is bound to rest the practise of the law on them, and to lean on them."—"*Hilchoth Mamrim*."

"When a Great Council has decided by one of the rules, and according to the best of their judgment, that the judgment is so and so, and has passed sentence; if there arise after them another Council of a contrary opinion, the latter may reverse the sentence, and pass another according to their best judgment, for it is said, 'Unto the judge that shall be in those days.' Thou art, therefore, not bound to follow any other but the existing Council. But if a Council decree a decree, or ordain an ordinance, or sanction a custom, and the thing has spread in all Israel; and there

arise, after them another Council which wishes to abrogate the former things, and to root out that ordinance, decree, or custom, it is not permitted, unless they excel the former in wisdom and in number." — *Ibid.*

Paragraph 13

c. Here are a few of the Talmudic laws with regard to the proselyte:

"What is meant by a sojourning proselyte? Such an one is a Gentile, who has taken upon himself not to commit adultery, together with the remaining commandments given to the sons of Noah, but is not circumcised nor baptized. Such an one is received, and is of the pious of the nations of the world. And why is he called a sojourner [literally, גר, Ger, a proselyte]? Because it is lawful for us to let him dwell amongst us in the land of Israel, as we have explained in the laws concerning idolatry. But a sojourning proselyte is not received when the Jubilee can not be observed." — "*Hilchoth Issure Biah.*"

"He [the Gentile] is not to pass through our land, until he take upon him the seven commandments given to the children of Noah; for it is said, 'They shall not dwell in thy land, not even for an hour.' But if he take upon himself the seven commandments, then he is a proselyte permitted to sojourn." — "*Hilchoth Accum.*"

"And thus Moses, our master, has commanded us, by divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death." — "*Hilchoth Melachim.*"

Now what these seven commandments were which were said to be given to the sons of Noah, is stated as follows:

"The first Adam was commanded concerning six things, — idolatry, blasphemy, shedding of blood, incest, robbery and administration of justice. Although we have these things as a tradition from Moses, our master, and reason naturally inclines to them, yet from the general tenor of the words of the law, it appears that he was commanded concerning these things. Noah received an additional command con-

cerning the limb of a living animal, as it is said, 'But flesh with the life thereof, which is the blood thereof, ye shall not eat.' Here are the seven commandments, and thus the matter was in all the world until Abraham." — "*Hilchoth Melachim.*"

"He that receives them, these seven commandments of the sons of Noah, is called universally a sojourning proselyte."

"Whosoever receives the seven commandments, and is careful to observe them, he is one of the pious of the nations of the world, and has a share in the world to come." — "*Hilchoth Melachim.*"

Thus far the Gentile is only a sojourning proselyte. He is simply a Noahite. But that he might become a religious proselyte, and not merely a sojourning proselyte, there is yet more to do. Here is what the Talmud teaches further on this subject:

"A Noahite who has become a proselyte, and been circumcised and baptized, and afterwards wishes to return from after the Lord to be only a sojourning proselyte, as he was before, is not to be listened to. On the contrary, let him be an Israelite in everything, or let him be put to death." — "*Hilchoth Melachim.*"

From the above statement it would seem that a baptized Gentile would be allowed the privileges given to the Jews, if he remained a believer. This was in harmony with the word of God. But after the Gentile has done all that the rabbis tell him, and has shown his willingness to follow the Lord, the proselyte is to be instructed as follows:

"As they are to make known to him [the proselyte] the punishments attached to the commandments, so they are also to inform him of the rewards for keeping them. They should inform him that, by the doing of these commandments he will be worthy of everlasting life; and there is no perfectly righteous man, except that possessor of wisdom who does and knows them. And they are to say to him, Be assured that the world to come is laid up *for none but the righteous, and*

they are Israel; and as to this that thou seest Israel in trouble, in this world, their good things are laid up for them, for they can not receive an abundance of good things in this world, like the nations. . . . All the nations shall be utterly destroyed, but they shall abide." — "*Hilchoth Issure Biiah*."

From this teaching it would seem that however much a Gentile might want to serve the Lord, there is no eternal life for him. He is not an Israelite; and at best, he is only a proselyte. The Talmud teaches further concerning the future world, as follows:

"All Israel have a part in the world to come." — "*Perka Avoth*."

Thus when a Gentile was made a proselyte, he was tormented and tortured, and was not really offered any hope. He was made worse after he professed belief than he was before he came into the fold. Can we not therefore understand the Saviour's words in a clearer light, as He addressed Himself to those Pharisees in their dealings with the proselyte?

Paragraph 19

d. The rabbis taught that all soil outside of Palestine was unclean and defiling. They would permit plants to be brought from other soil; but before the person could bring the plant into the city, he was obliged to shake off every bit of soil attached to it. To do otherwise, would be accounted sinful. This thought lends force to the Saviour's exhortation to the disciples, when they were sent to preach the gospel. He said:

"And whosoever shall not receive you, nor hear you, when ye depart thence, *shake off the dust under your feet*, for a testimony against them." Mark 6:11. See also Acts 13:51.

When this was done, the Jew would learn that he was regarded as unworthy of being put in Jewish soil. To him

it would also mean he would not sleep with his fathers, nor have any resurrection in the last day. In other words, it would be to him practically the loss of the world to come.

At the present time the orthodox Jews have special, consecrated soil as being the nearest they can have to the original, the blessing upon it being substituted for the holy city in location.

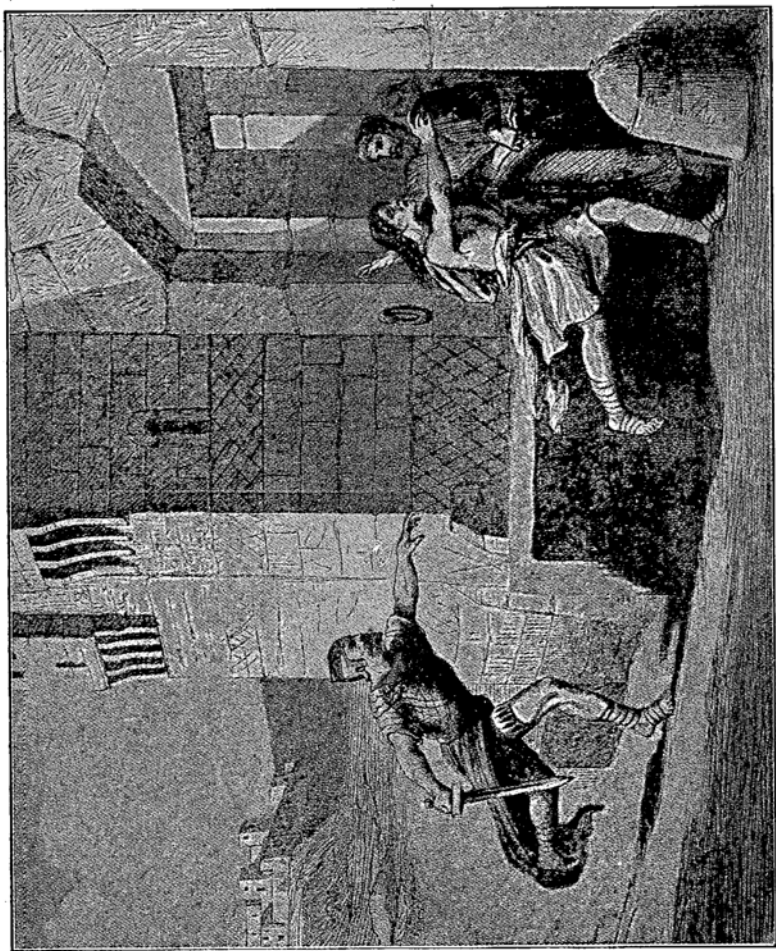
Paragraph 25

e. In chapter eight of the "Second Book of Wars," Josephus gives quite a lengthy description of this class of people. The reader is referred to this chapter should he wish an extended knowledge of this sect.

f. Even to the present day the orthodox Jew confesses his firm faith in the resurrection of the dead. Their prayer-books abound with the idea. Frequently we find this thought closely associated with the coming of the Messiah. As for instance, on the first page of the daily prayer service, we find the following:

"At the end of the days, He will send our Messiah, to redeem those who hope to the end for salvation. God will raise the dead, according to His abundant mercy. Blessed be the name of His praise to all eternity."—*Morning Service*.

Fleeing to the Cities of Refuge





Binding Pharisaical Traditions Upon the People

CHAPTER IV

THE SECT OF THE PHARISEES

“And have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.” Col. 3:10, 11.

THAT the Pharisees were regarded as a sect, and a strict one, is evident from the following words of Paul:

“That after the most straitest sect of our religion I lived a Pharisee.”¹

2. Possibly the reader may have wondered why the Saviour had so much to say about the Pharisees, and why such scathing denunciations should ever have come

¹Acts 26:5; 15:5.

from his lips. Especially is this thought forcible when viewed in the light of Matthew 23.² No less than nine woes are there pronounced, as well as a prophecy of the most dire punishment meted out to any people since the days of Adam.³ This, however, will be made plain as we trace their history.

ORIGIN OF THE PHARISEES

3. The word, Pharisee, from the Hebrew word, פָּרֻשׁ, *Parash*, separated, was applied to these people, because of their attempt to separate themselves from all other classes, as the particularly favored ones of Heaven, the especially chosen of God. This is evident from the manner in which the Pharisee offered his prayer:

"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."⁴

4. They professed to trace their history to the times of Ezra, and regarded with great pride their ancestry. It is no doubt known that when the children of Israel returned from Babylon, there were many of the people who had intermarried with the heathen, during their sojourn in captivity. At their return, Ezra read to them from the law of Moses, that they ought not to have committed so grievous a sin; and so many of the people immediately separated themselves from their wives. They entered into a covenant with God, and with one another, that they would follow strictly the law of Moses, and ever after keep themselves from

²Matt. 23:13-16, 23-29.

³Matt. 23: 34-38.

⁴Luke 18: 11.

being defiled and made impure by contamination with strangers.⁵

REFORMATION OF THE JEWS

5. It was mentioned in chapter two, that after the restoration of the Jews from Babylonian captivity, several of the leaders brought about a reformation, hoping so to impress them with the truth of the word of God, that they would never commit the same sins again. The reformation was made upon several points, among which were the following in particular: The observance of the Sabbath;⁶ separation from heathen women;⁷ and from strangers of all classes who were not Jews;⁸ and the payment of tithes for the support of the priesthood.⁹ The purpose of these men of God in bringing about this reformation was certainly noble, inspiring, God-like; and the Jews certainly needed the work done. But like every other truth, the devil took these very means which should have been a blessing to the whole race, and should have prepared them for the coming of the Messiah, and hid the truth under the great mass of traditions, until they lost sight of the true knowledge of God.¹⁰

6. While these people claimed to be the successors, in name, of those reformers of Ezra's period, they were far from having the same spirit of love and truth. As these teachers increased in power and influence,

⁵Ezra 9; Neh. 13: 23-27. ⁶Neh. 13: 15-22. ⁷Ezra 10: 9-17.

⁸Neh. 13: 1-3. ⁹Neh. 13: 10-14. ¹⁰Matt. 15: 1-9;

Mark 7: 1-13.



The Proud Pharisee

their methods of action and association increased accordingly. It thus became necessary to explain to the people the extent of the meaning of these customs and reforms, as they asserted the Scriptures intended. As a result, these religious teachers, and those people who accepted their teachings, formed themselves into a sort of community or fraternity, known as the *Che-voorah*, society. The way this was brought about was as follows:

ISRAEL ALWAYS TAUGHT BY THE PROPHETS

7. From the time that God called the children of Israel to be His peculiar people, yes, from the time that God called Abraham, the father of the faithful, till the time that they were cut off by Him from being His own chosen peculiar people, for almost fifteen hundred years, they were led by God through the prophets.¹¹ They were taught and instructed differently from all other peoples.¹² God wanted them to know, and He also wanted all the other nations to understand, that the Israelites were different from other people.¹³ They were a people whom God Himself was leading, and therefore they were His own chosen peculiar people.¹⁴

8. The way the Lord chose to lead them was by the mouth of the prophets.¹⁵ This was true from the time that He first called them till the time they rejected Him.¹⁶ Abraham, the father of the Jews.

¹¹Num. 12: 6. ¹²Deut. 4: 6-9. ¹³Num. 23: 9. ¹⁴Deut. 8: 2; 4: 20; 7: 6; Ex. 19: 5. ¹⁵Acts 3: 21. ¹⁶2 Kings 17: 13-15; 2 Chron. 36: 14-16; Matt. 23: 34-39.

was a prophet.¹⁷ Moses, the leader of the thousands of Israel, was a prophet,¹⁸ yet the Lord said that He himself led them for forty years in the wilderness.¹⁹

9. Just before Moses passed away, Joshua was instructed how the people should be led under God; and this instruction was given under the influence of the spirit of prophecy.²⁰ For several hundred years after the people were in the land of Canaan, there were very few prophets among the people; as a result there was a great deal of apostasy. Yet, the Lord occasionally sent them a prophet to bring them back to Himself. Here is the word of the Lord:

"And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage."²¹

10. The spirit of prophecy was again established in the days of Samuel: for the word of the Lord declares:

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-Sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord."²²

11. The gift of prophecy was continually with the

¹⁷Ps. 105: 9-15. ¹⁸Deut. 18: 15-18; 34: 10. ¹⁹Amos 2: 10.

²⁰Num. 27: 18-21. ²¹Judges 6: 7, 8. ²²1 Sam. 3: 19-21.

Jewish church, with very little exception, till the days of the Babylonian captivity. After the twelve tribes of Israel were divided, there were constantly prophets of God among the two tribes as well as among the ten tribes. David, Gad, Nathan, Micaiah, Urijah, Elijah, and many others might be mentioned. Finally, the ten tribes were sent into captivity. The reason given why the ten tribes were sent into exile is as follows:

“In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God. . . . Yet the Lord testified against Israel, and against Judah, by *all the prophets*, and by all the *seers*, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. . . . And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them.”²³

12. Still the Lord continued to follow the two tribes. For more than one hundred years after the captivity of the ten tribes, the Lord pleaded with the two tribes, Judah and Benjamin, till they were sent into Babylon. This is the record concerning the cause of their going into captivity:

— “Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the

²³2 Kings 17:6-15.

heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his *prophets*, until the wrath of the Lord arose against his people, till there was no remedy.”²⁴

13. The prophet Daniel bears the following testimony touching this same matter:

“Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the *prophets*.”²⁵

And through the prophet Hosea the Lord gives the following testimony:

“I have also spoken by the *prophets*, and I have multiplied visions, and used similitudes, by the ministry of the *prophets*.”²⁶

14. At the close of the seventy years' captivity of the two tribes, they were allowed to go forth, and to return to Jerusalem.²⁷ For about one hundred and fifty years after the decree by King Cyrus of Persia, the Lord sent prophets to the people, to encourage them, to instruct and to admonish them, and to still lead them. The last of the prophets were Zechariah, Haggai, Malachi.²⁸

ORIGIN OF CHEVOORAH, OR FRATERNITY

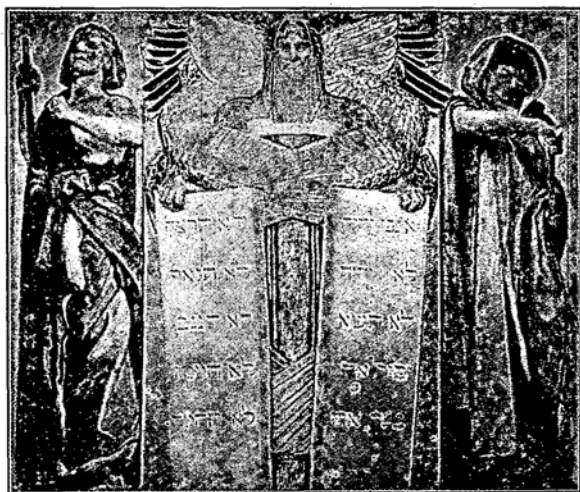
15. After Haggai, Zechariah, and Malachi, the last

²⁴2 Chron. 36: 14-17. ²⁵Dan. 9: 10. ²⁶Hosea 12: 10.

²⁷2 Chron. 36: 22, 23; Ezra 1: 1, 2. ²⁸Haggai 1: 1;

Zech. 1: 1; Malachi 1: 1.

three prophets, passed away, the spirit of prophecy ceased from among the Jews. Having no one to instruct them directly from God, apostasy naturally soon followed. Some of the leading theologians, instead of seeking God ever to teach the people right ways and true statutes, spent much of their time in discussing theology, and making additional outward observances for the people; hoping these would keep the people in a spiritual state, as well as reform them, where reformation was needed. A commission was appointed to go through the land, to ascertain to what degree the people were complying with the statutes and laws, especially those pertaining to the tithing, and to the separation from the heathen. It was found that the offerings which belonged to the priests were devoted; but the second tithes and those for the poor, were not observed. It was then found necessary to enforce certain laws which should decide who would be loyal to the law. Therefore decrees were issued calling upon those people everywhere who would pay these various tithes, as well as follow the other teachings and observances of these leaders, to form associations, or companies. Everybody who would not tithe all that came to him, or everything he raised, before he used any portion of it, was to be excluded from the fraternity. These people were to buy and sell to one another; were to associate only among themselves; were exempt from certain taxes and imposts that other Jews were not who did not be-



Some of the Prophets

long to the Chevoorah. Of course this gave these Jews great advantage over all others; and, in view of these facts, no doubt there is much meaning in the statement of the Saviour when He said:

"The scribes and the Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind *heavy burdens and grievous* to be borne, and lay them on *men's shoulders*; but *they themselves will not move them with one of their fingers.*" ²⁹

16. It can readily be seen what great hardship such laws would work on the people who were in the minority, who did not belong to this fraternity, yet

²⁹Matt. 23: 2-5.

were dependent to secure their necessities from these people. They would have to pay more for those things they needed in their worship; they would be obliged to conform to many observances in which they had no faith; they would be heavily burdened in various ways. So the Saviour just informed the people all about their actions.

HOW THE PHARISEES EXALTED SELF

17. Having become the teachers, the lawmakers, the writers or scribes of the people, it was but natural that they would feel themselves above the masses, and especially superior to those who did not agree with them. They came to believe that they were highly favored above everybody, were not to mingle with the ordinary classes; that no one but an educated person was worthy of consideration. (a) Some of the characteristics of this sect are well described by the Saviour:

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." ³⁰

"And the Pharisees also, who were covetous, heard all these things: and they derided him." ³¹

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your heart: for that which is highly esteemed among men is abomination in the sight of God." ³²

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long

³⁰Luke 18:9.

³¹Luke 16:14.

³²Luke 16:15.

prayers: therefore ye shall receive the greater damnation.”³³

“And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?”³⁴

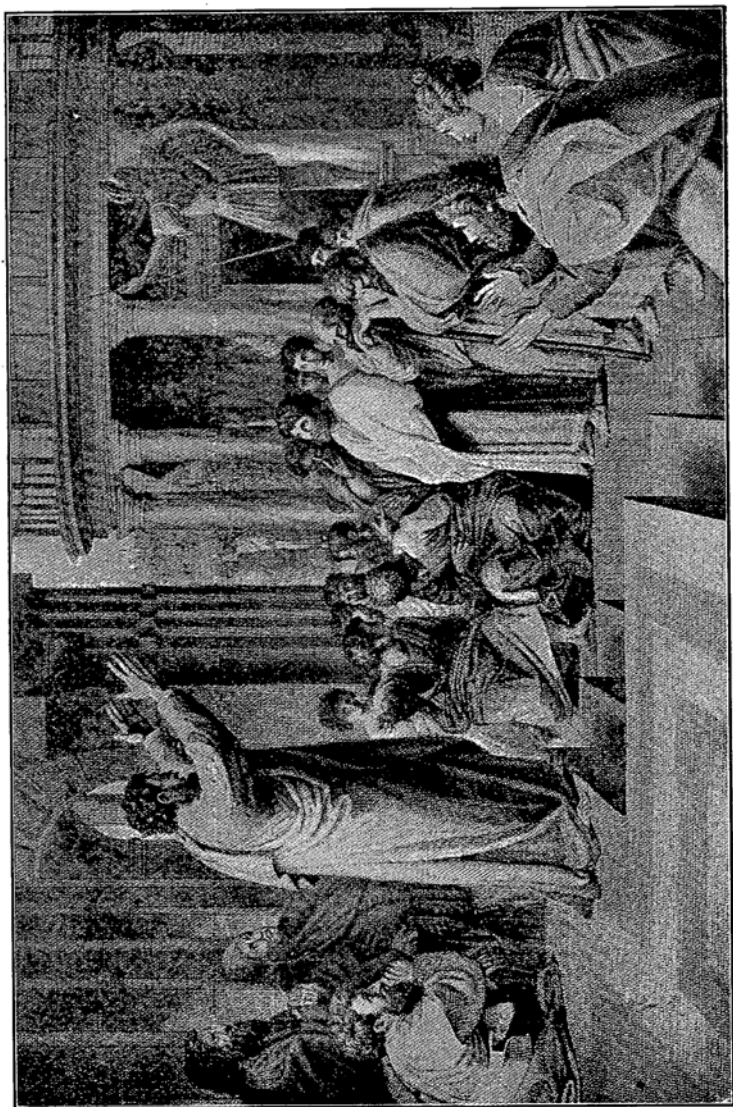
“Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.”³⁵

PAUL INFORMED OF THE PLOT TO KILL HIM

18. Being a fraternity, they would be obliged to communicate many of their plans and purposes to their fellows, or *Chaverim*, as they were called. No doubt this explains how Paul's nephew learned of the plot the forty had formed to neither eat nor drink, till they had killed him.³⁶ It should be remembered that Paul cried out before the council that he was not only a Pharisee, but the son of a Pharisee.³⁷ It is but natural, therefore, to conclude that all of the family belonged to the guild. This is further shown from Philippians.³⁸

19. The day after the dissension in the council, when the Pharisees came to their senses, and really considered who and what Paul was, they concluded that, according to their organization and their principles which controlled them, he was not only unworthy of favor, but that he ought to be put out of the way.

³³Matt. 23: 14. ³⁴Matt. 9: 10, 11. ³⁵Luke 7: 39. ³⁶Acts 23: 12-17. ³⁷Acts 23: 6. ³⁸Phil. 3: 5.



Paul Preaching to the People

So they decided after an assembly to carry their thought into execution. A number of them, therefore, made a vow that they would neither eat nor drink till they had killed him. Paul's nephew, being a member of the fraternity, heard the conversation; he, therefore, immediately went to the guard-house, and informed the captain of their plot. Thus providence interposed, and Paul was saved. (b) The Pharisees, however, were very punctilious when they made an oath of execration, as they were *bound* to fulfil it. The question might arise, therefore,

"How did they ever free themselves from this dilemma?"

The following incident from the Talmud will probably answer such a question:

"If a man makes a vow to abstain from food, woe to him if he eateth, and woe to him if he does not eat. If he eateth, he sinneth against his vow; if he does not eat, he sinneth against his life. What then must he do? Let him go before the sages, and they will absolve him from his vow." — *Edersheim, "Sketches of Jewish Life."*

PHARISEES VERY STRICT

20. While the Pharisees were a very strict class, they carried their scruples to an extreme. Not only were they separated from the heathen and the Gentiles around them, but there also existed a separation even among themselves. As a result, they became divided into four separate classes, each class being nearly as distinct from the other as these were from

the Gentiles around them. Certain restrictions were removed, thus allowing them to eat and drink together; but as to social standing and piety, they had nothing in common. Possibly this idea may throw some light on the statement of Paul, when he says:

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."³⁹

And again another expression:

"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."⁴⁰

21. For the basis of their belief, they claimed Moses and the prophets.⁴¹ They heralded far and wide that they were the children of God, and that they were the only true believers in God; anybody who did not believe with them, and accept their interpretation of Scripture, could not be saved.⁴² Just a few illustrations will here be cited, touching certain of their points of belief, which perhaps may make some passages of Scripture more clear.

³⁹Gal. 1: 13, 14. ⁴⁰Phil. 3: 4, 5. ⁴¹Luke 16: 29;
John 9: 28, 29. ⁴²Acts 15: 1.

PHARISAICAL LAWS OF SEPARATION

22. Before we consider some of these laws concerning the question of separation, we might with profit notice a certain scripture which will perhaps enable us better to understand its significance as we consider these rabbinical laws. This passage is found in Acts 10:

"And he [Peter] said unto them, Ye know how that it is an *unlawful* thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." ⁴³

23. Possibly some may have thought that the unlawfulness here referred to originated with God, and at some time was commanded to the Jews; and, therefore, Peter had this in mind, when he said:

"Ye know how that it is an unlawful thing."

Such an idea is erroneous. God had nothing whatever to do with any such law; He never had commanded it in any such term or spirit. It was wholly man-made. It was altogether human. The Pharisees taught that not under any circumstances was a Jew allowed to have any dealing with a Gentile.

SYNOPSIS OF LAWS ON SEPARATION TAKEN
FROM THE TALMUD

If a Jew were compelled to transact any business with a Gentile, he was obliged to cleanse himself both before and after the meeting.

⁴³Acts 10: 28.

If a Gentile were invited into the home of a Jew, the Gentile must not be left alone in the house during any portion of the time of his visit; if he were, then all the food in the house became unclean; and everything connected with the rooms through which the Gentile passed was defiled.

If a Jew were obliged to purchase any article of clothing, furniture, or any other utensil for domestic purposes from a Gentile, after he brought it to his house, he first had to wash his hands, because of his defilement in touching the object. Then the article itself would have to be cleansed, scoured, and thoroughly renovated.

If any Gentile lived in the same community with a Jew, and peradventure the Gentile was to have some festal celebration, for at least three days before this festal occasion, the Jew should have no transaction with the Gentile. If the Jew should have any intercourse with him during this time, he would be considered as assisting the Gentile in preparing his festivities.

If Gentiles were celebrating any heathen festivity, the Jew, if it were possible, should not pass through the city at this time, for fear that some bit of uncleanness might adhere to him.

It was forbidden to the Jew under almost any circumstance, to do anything for a non-Jew. A Jewess was forbidden to assist a Gentile woman when giving birth to a child; she was not permitted to feed a child of another nationality, because then it would not

only be defiling the Jewess, but it would at the same time, by lengthening the life of the infant, encourage idolatry.

If a Gentile met with a disaster, such as having his house destroyed by fire, it was permissible for the Jew to assist him only in extreme cases; and these extreme cases had so many limitations and modifications, that the poor Gentile might have his home reduced to ashes and everything in it destroyed, before he could receive any assistance.

A Jew must have no part in the erection of any dwelling for a Gentile; this would be a defilement, and would cause him to become unclean. In the construction of no buildings was he permitted to have a part.

A Jew must not sell, lease, or permit the use of any lands, houses, or real estate to a Gentile; for, after the Gentile had touched it, especially if he had used the house or land, all was unclean and defiled.

If a Gentile brought anything to a Jew as a gift, or for any other purpose, the Jew must not permit him to bring it into the house. Should the non-Jew succeed in bringing it into the house, the goods must be destroyed, and the house cleansed.

24. And so the list of laws might be continued indefinitely. The reader can better appreciate the thought, when he is informed that there is a tract, entitled, "*Avodah Zorah*," Idolatry, which treats of the relation between the Jew and the Gentile, containing five chapters, and no less than fifty sections. These are

exclusively devoted to this one subject, and do not include scores of other laws scattered throughout the rabbinical writings. Can we not, then, appreciate the meaning of that text which Peter used when He came to Cornelius, in saying that it was *unlawful* for a man that is a Jew to come unto, or to keep company with, one who is not a Jew? But thank the blessed Lord, God revealed to him that there was *no man* common or unclean.

PHARISAICAL LAWS OF TITHING

25. It was mentioned in the previous part of this chapter that some of the peculiar laws that the Pharisees made were those relating to tithing. On this subject of *Terumah* תרומה, heave-offerings, the first tithe, and the second tithe, almost an endless set of laws, definitions, explanations, suggestions, and rules were laid down. There are three tracts, containing over two hundred sections, especially devoted to these laws. (c) They treat upon the objects which ought to be tithed; how these should be tithed, and how they should not be tithed; where they should tithe them, and where they should not tithe them; the kinds of fruits, and other foodstuffs which may be tithed, also the exceptions to these rules. Laws also were laid down what to do with the people who did not tithe, and who did not strictly adhere to the letter of the Pharisaical commands. The sentence was hard, cruel, and often mingled with severe flog-

ging. (d) It was not surprising, in view of these conditions, to hear the following from the lips of the Saviour:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have *omitted* the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." ⁴⁴

26. The Pharisees did not know what mercy meant; this we shall prove later. They were hard, austere, rigorous, exacting, proud, yes, even cruel: ever seeking to satisfy their own ambitious ends, which they did by clothing their laws and teachings with the words of Scripture. The Saviour knew full well the meaning of those words He uttered:

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." ⁴⁵

PHARISAICAL LAWS OF EATING

27. Many readers of the Bible have noted with interest the experience that Paul had with Peter on one occasion at Antioch,⁴⁶ and the cause of this difficulty. It was a strong controversy, involving three leading apostles,⁴⁷ affecting the central church of Gentile influence, and causing Paul to administer to

⁴⁴Matt. 23: 23. ⁴⁵Matt. 23: 27. ⁴⁶Gal. 2: 11. ⁴⁷Gal. 2: 13,

Peter a very sharp rebuke.⁴⁸ The basis for the whole difficulty was the separation of Peter from eating with Gentile Christians.⁴⁹ He had eaten with the Gentiles on several occasions, and it was right that he should. This Peter knew; but there were certain Jews who came to him, followers of the Lord Jesus, who had not fully overcome their Pharisaical ideas. They found Peter eating with these Gentiles. They then declared they would withdraw their fellowship from him, if he persisted in eating with them. Peter then withdrew himself from these Gentiles, refused to eat with them any more, and separated himself from them on this account. The reason for his action, the Scripture says, was that he feared them of the circumcision.⁵⁰

DIFFICULT FOR CONVERTS TO OVERCOME TRADITION

28. It would seem that the experience he had some fifteen years prior, when he received a special vision upon this subject of the relation between Jew and Gentile,⁵¹ would have been sufficient to forever save Peter from falling into this very serious difficulty. For when he went to visit Cornelius, he took with him six Jewish brethren, expecting on his return from this trip that he would be accused by the Jews of going in unto Gentiles, and possibly of having eaten with them.⁵² When the accusation was brought against him, he rehearsed the whole story from the beginning,

⁴⁸Gal. 2:14.

⁴⁹Gal. 2:12.

⁵⁰Gal. 2:12

⁵¹Acts 10:9-16.

⁵²Acts 10:23, 45, 48.



Peter's Vision on the Housetop

how God made the matter plain.⁵³ Still it was difficult for the Jews and even for Peter, though all believed in Christ, to overcome those teachings which had been from earliest infancy so deeply rooted in their lives.

SYNOPSIS OF LAWS ON EATING

No Jew was permitted to sit at the same table with a Gentile, or to eat with him under any circumstances.

If an animal were set apart to be slaughtered for Gentile use, it was permissible to kill the animal for Jewish use. But if the animal had passed into the hands of the Gentile, or had been touched by him, the Jew must neither touch nor eat the animal under any consideration.

If the Jew were to plant seed in his field for his own personal use, if the seed had been handled by a Gentile, it was unlawful to be used.

If a cow were milked by a Gentile, her milk must not be drank by any Jew; the milk was unclean, because it had been handled by an unclean man.

If the Gentiles lived in the land where the Jews were, any bread they baked, or oil they prepared, or any other food they handled, might be sold to the Gentiles; but it must not be sold to the Jews.

There was nothing, *absolutely* nothing, that a Gentile prepared personally for food, raised in his own garden, or touched with his own hands, that a Pharisee was permitted either to touch, taste, or handle.

⁵³Acts 11:1-18.

THEY SHOW NO MERCY

29. Possibly some might inquire, if there was nothing in the writings of these rabbis which might indicate that they did have some fellow-feeling for the Gentiles, and that under *some* circumstances they would be permitted to feed them, and to show them some kindness in this direction? As a reply to this, we cite one or two statements from a rabbinical work, entitled, "Hilchoth Accum:"

"The poor of the idolaters [Gentiles], are to be fed with the poor of Israel, because of the ways of peace. They are also allowed to have part of the gleanings, the forgotten sheaf, and the corner of the field, for the sake of the ways of peace. It is also permissible to ask after their health, even on their feast-day, because of the ways of peace."

This passage would seem almost like a contradiction of some of the laws already cited; but if the entire section of the Talmud be read, the true position of Pharisaism will be evident. Here is another passage:

"All these things are said of Israel only during the time when she is in captivity to the Gentile nations, or when the hands of the Gentiles are strong upon her. But when the hand of Israel is strong upon them (that is, upon the Gentiles) we are forbidden to suffer an idolater (Gentile) amongst us, even so much as to sojourn incidentally, or to pass from place to place!" — *Ibid.*

Again, in the same work, we find the following:

"If a Gentile, an idolater, be seen perishing or drowning in a river, he is not to be helped out. If he be seen near to death, he is not to be delivered. But to destroy

him by active means, or to push him into a pit, or such things, is forbidden, as he is not at war with us." — *Ibid.*

We find the following in another Talmudic work:

"A Gentile who employs himself in the law is guilty of death. He is not to employ himself except in the seven commandments that belong to the Gentiles. And thus a Gentile who keeps a Sabbath, though it be one of the week days, if he make it to himself a Sabbath, he is guilty of death. It is not necessary that he should appoint to himself a festival.

"The general rule is, that they are not permitted to innovate in religion, or to make commandments for themselves out of their own heads. Either let a Gentile become a proselyte of righteousness, and take upon him the law: or let him remain in his own law, and neither add nor diminish. But if he employs himself in the law, or keeps a Sabbath, or makes any innovation, he is to be beaten and punished, and informed that for this he is guilty of death." — "*Hilchoth Melachim.*"

Here is a general law that applies to everybody:

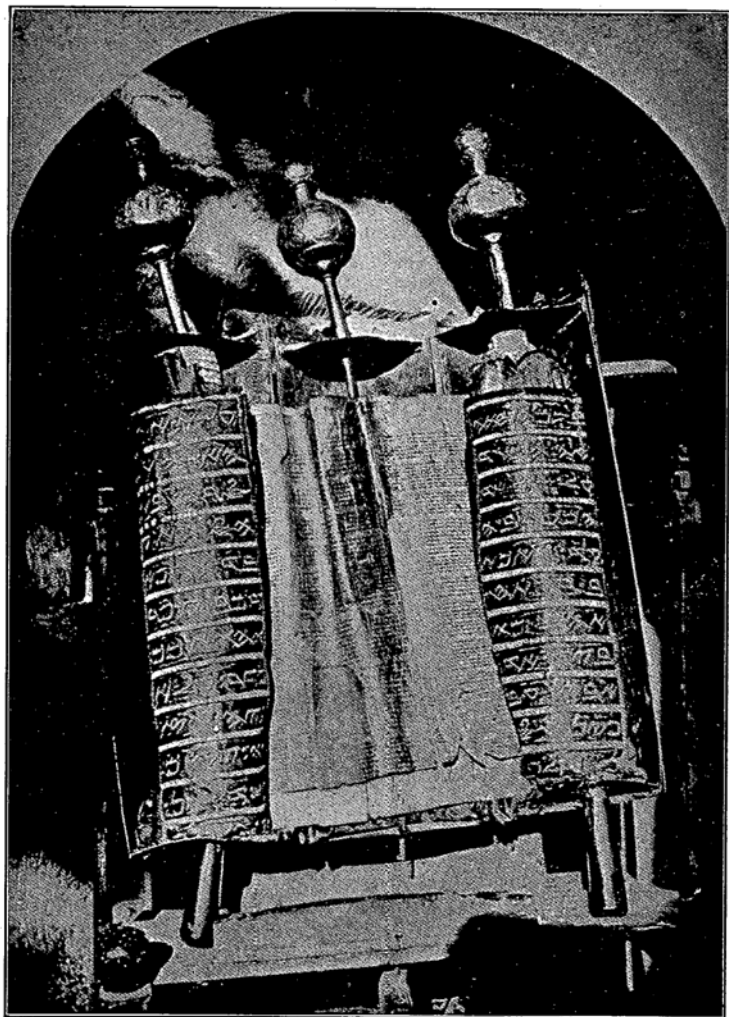
"Whosoever despises the wise men has no share in the world to come. But notwithstanding this, if there come witnesses to prove that he has been guilty of contempt, even in words, his sentence is excommunication, and the tribunal (that is, the Sanhedrin) excommunicates him publicly, and everywhere mulct him a pound of gold, and give it to the wise man. He that despiseth a wise man in words, even after his death, is to be excommunicated by the tribunal." — *Quoted in "Old Paths."*

Is it any wonder, then, that the Saviour should pronounce such punishments upon those who could be so harsh and relentless?(e)

THE SAMARITANS: THEIR ORIGIN

30. In future chapters we shall touch upon other laws, teachings, and traditions of the Pharisees, sufficient having been given to illustrate them and their belief. Before we close this chapter, it may be in place to give a brief account of another class of religionists at the time of Christ, mentioned in the previous chapter. This class is the Samaritans. This sect also played a prominent part in the early experience of New Testament history, especially in the days of Christ.

31. As to the origin of these people, writers, even among Jews, are not agreed. The best information, however, that can be gained concerning their origin is that they were descendants of the Cuthites, whom the king of Babylon brought to Samaria, after he had conquered the ten tribes of Israel, and transplanted them into the cities of the Medes. These people, however, had no knowledge of the true God. Soon after their advent into Samaria, the Lord sent lions among them, which destroyed many of the people. They informed the king of Babylon that they were unacquainted with the gods of the land; therefore the deities were angry, and sent these wild beasts to devour them. The king then sent to them one of the priests of Israel, who was to teach them the laws of his God, and how they were to worship the God of Israel. A full account of this experience will be found in 2 Kings 17.



The Samaritan Pentateuch

32. With the worship of the true God, they mingled their heathen customs. They perverted the ways of truth by following many of their former idolatrous habits. Gradually the two modes of worship were combined; so that they had a measure of faith in the law of God, and especially in the writings of Moses.⁵⁴ After the return of the Jews from their captivity in Babylon to Jerusalem, these people wished to unite with them in the building of the temple,⁵⁵ and in the worship of the true God. But the Jews refused. As a result, the Samaritans became their bitter enemies. This is evident by reading Ezra 4, especially verses nine and ten. This enmity continued for centuries, and increased in intensity with the lapse of time.

HYPOCRITICAL IN THEIR PROFESSIONS

33. Whenever they had opportunity to further their own ends, and gain any advantage, they claimed to be Jews, and used the Jews as a tool to this end. To do this, they frequently resorted to deception. Thus, for instance, in the days of Alexander the Great, when the Jews were in favor with the king, they claimed to be descendants of Manasseh and Ephraim. They asked to be excused from doing certain work on the Sabbath, and during the Sabbatic year. Then at other times, when the Jews were in trouble, they refused to have anything to do with them, and claimed they were Sidonians, or Medes and Persians.

⁵⁴2 Kings 17: 32-34. ⁵⁵Ezra 4: 1, 2.

This was especially manifest when king Antiochus entered Jerusalem, and spoiled the sanctuary and its vessels.

34. They built a temple on Mount Gerizim, and here they carried on their worship. Whenever they could, it is said, they would go to Jerusalem, and harass the Jews in their worship. Josephus tells of an incident where the Samaritans once entered into Jerusalem, and defiled the temple at the Passover. It was the custom of the priests to open the gates of the temple soon after midnight of the Passover, and other festivals. Certain of the Samaritans secured some dead bodies, and secretly entered the temple on a Passover night, scattering the corpses all over the place. This so enraged the Jews, that they never after permitted a Samaritan to enter the temple.

PHARISEES DESPISED THEM

35. Though the Samaritans professed faith in much of the Scriptures, as did the Pharisees, the latter hated them most bitterly. Among the writings of the rabbis against them, we find the following:

"There be two manner of nations which my heart abhorreth, and the third is no nation; they that sit upon the mountains of Samaria, and they that dwell among the Philistines, and the foolish people that dwell at Shechem."
—*Ben Sirach*.

36. The Pharisees would have nothing whatever to do with them. If they saw a Samaritan dying, and they could assist him to life, if it were only a

little water that was needed, it would be refused. We can thus see why the woman at the well was so surprised when the Saviour asked her for a drink.

"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."⁵⁶

37. In the temple and in the synagogue services, the Samaritans were cursed by the Pharisees. A Samaritan would never be accepted as a witness by the Jews. He was regarded as a vile sinner, and an associate of Satan. Thus we can see why the Jews, in accusing Christ of being a Samaritan, classed him with the devil.

"Say we not well that thou art a Samaritan, and hast a devil?"⁵⁷

THEIR WORSHIP A MIXTURE OF JUDAISM AND HEATHENISM

38. They regarded Moses as a very great man, and esteemed the Pentateuch with much veneration. It is said there exists an original copy of the five books of Moses, in a scroll, preserved by the few Samaritans of the present time. These claim this scroll was handed down since the days when the priest of Israel was among them, and taught them this law. They also had certain vague ideas concerning the Messiah, but did not believe in any of the traditions of the Pharisees. All things considered, their worship was a mixture of inexplicable ideas; and no

⁵⁶John 4:9. ⁵⁷John 8:48.

doubt because of this fact, the Saviour said to the woman:

"Ye worship ye know not what."⁵⁸

MANY SAMARITANS ACCEPT CHRIST

39. There were many of them, however, who were kindly disposed to their enemies, the Jews, as is seen in the parable of the good Samaritan.⁵⁹ They were also quite susceptible to the teachings of the Saviour. The power of the gospel of Christ finally broke down the wall that was built up by both these classes. This was begun in Christ's own day. It was true it was hard for the Jews to believe that the Samaritans could be saved, or that Christ could love them. This was forcibly illustrated by the feelings of the disciples, when they wanted to bring fire down from heaven to have these Samaritans consumed, because they refused to receive the Saviour.⁶⁰ But Jesus showed the Jews by the parable, that there were some of that class who had fully as much love for their fellow men as had the Jews; and that they sometimes appreciated acts of kindness more than the Jews, is seen in the healing of the ten lepers.⁶¹ All were Jews save one; he was a Samaritan, and was the only one to return and express his gratitude for the kindness the Saviour had bestowed upon him.

40. A very fruitful field was opened among them for gospel work by the disciples a few years after

⁵⁸John 4:22.

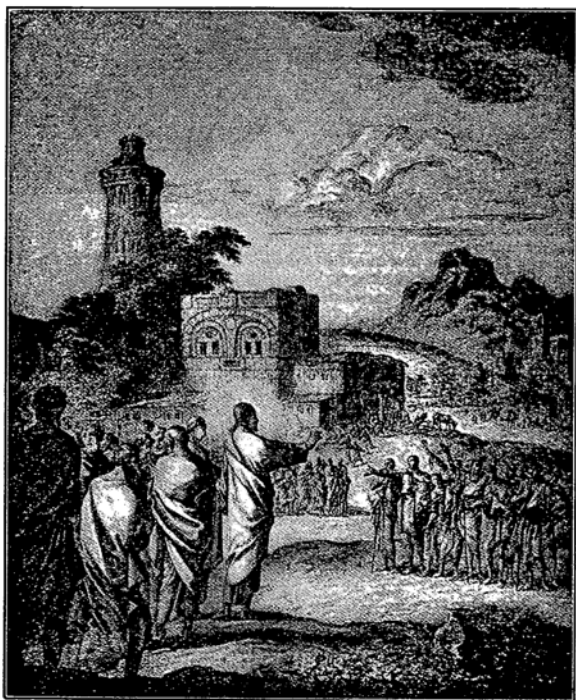
⁵⁹Luke 10:30-37.

⁶⁰Luke 9:51-55.

⁶¹Luke 17:11-19.

the ascension of Christ, and large numbers of them were converted to the Saviour.⁶² It is said that there are about one hundred Samaritans at the present time who live in a community by themselves at Nablous, formerly Shechem, and that the only Scriptural writings they have is this copy of the Pentateuch. They observe several of the Mosaic laws, among which is the Passover.

⁶²Acts 8: 5-25.



Jesus Cleansing the Lepers

EXPLANATORY NOTES

CHAPTER IV

Paragraph 17

a. The following quotations will give an idea of how the Pharisees regarded the illiterate and uneducated:

"Said Rabbi Eleazer, It is permissible to split the nostrils of an illiterate man on the Day of Atonement which occurs on the Sabbath. His disciples said unto him, 'Rabbi, better say he may be slaughtered.' He replied: 'That would need a blessing; but the other would not.'" — "*Peschaim*."

"Our rabbis have advocated: A man should sell all his possessions, and marry the daughter of an educated person. If he can not find such a person, let him marry the daughter of one of the great men of the time. . . . If he can not find such a person, let him marry the daughter of an almoner. If he can not find such a person, let him marry the daughter of a school-master. But *let him not marry the daughter of the unlearned, for they are an abomination*, and their wives are vermin; and of their daughters it is said, 'Cursed is he that lieth with any beast!'" — *Quoted in "Old Paths."*

These statements mark a strong contrast with what the Lord says through His servant Paul, in 1 Cor. 1:25-31.

Paragraph 19

b. Dr. Edersheim states the fact that very shortly after this experience of the forty had happened, there were three enactments passed by a son of Gamaliel, Paul's teacher:

One. The first of these repealed the statute which permitted children who had not been personally accepted, to be part of the fraternity.

Two. That before a person should be admitted into the fraternity, his previous conduct should be investigated.

Three. If a person who had once belonged to the fraternity apostatized, he should never be permitted to come back.

All this simply demonstrates beyond a doubt the truthfulness of this experience of Paul.

Paragraph 25

c. The three tracts are in the first great division of the Mishna, and are entitled, "*Terumoth*," "*Maa-seroth*," "*Maaser Shani*."

d. The laws favoring flogging the people were bitter and relentless. The Saviour certainly spoke well when He said the Pharisees bound the people with heavy burdens. The individual could be flogged for very little transgression. Here are some of the Talmudic laws favoring flogging:

"Wherever it is said, 'He that doeth anything is not guilty [that is, any form of Sabbath-breaking as expounded by the rabbis] the meaning is, that he is not liable to excision, nor stoning, nor sacrifice;' but that thing is unlawful to be done, and the prohibition is of the words of the scribes. It is intended as a removal from the possibility of work. He that does it presumptuously, is to be flogged with the flogging of rebellion." — "*Hilchoth Shabbath*."

"An Israelite who tells a Gentile to do certain work for him on the Sabbath, although he has transgressed, and is to be flogged with the flogging of rebellion, yet he may lawfully make use of that work when the Sabbath is over, if he wait as long as it would take to accomplish the work." — *Ibid*.

"If a Gentile slaughters, even though he does it in the presence of an Israelite, with a proper knife, his slaughtering is carrion; and he that eats of it is to be flogged according to the written law, for it is said, 'And one call thee, and thou eat of his sacrifice.'" — "*Hilchoth Shechita*."

"If an Israelite does *not know* the five things which invalidate the act of slaughtering, as we have explained, and slaughters by himself, it is unlawful to eat of his slaughtering, both for himself and others; for this case is much the same as that of doubtful carrion. He that eats of

it the quantity equal to an olive, is to be flogged with the flogging of rebellion." — *Ibid.*

"Wine belonging to Gentiles, of which we do not know whether it has been consecrated or not, and what is called, common Gentile wine, is unlawful even to make a profit of, just like wine that has been consecrated; and this is by the decree of the scribes. Whosoever drinks so much as one quarter measure of this common Gentile's wine, is to be flogged with the flogging of rebellion." — "*Hilchoth Maakhaloth Assurith.*"

And the Talmud tells us what this *flogging of rebellion* is:

"He is to be beaten until his soul goes out, without any consideration of his strength, and without dividing the flogging into three. And, in like manner, whosoever transgresses the words of the wise men, he is to be beaten without number, and without consideration. Why is this called, 'The flogging of rebellion'? Because he has rebelled against the words of the law, and against the words of the scribes." — "*Baal Aruch.*"

Was the Saviour harsh in talking to the scribes and Pharisees the way He did? We now think it was dreadful for the people in those days to deal so hard with their fellow men. It was. We should bear in mind that human tradition, when it usurps the place of God, always bears hard upon those who disobey the man-made laws. What a lesson this is for the church in the twentieth century.

Paragraph 29

e. Modern Jews who profess to have laid aside many of the Talmudic laws and rabbinic traditions, and who still maintain that Pharisaism is a good exposition of Judaism, have said some harsh things concerning the records found in the New Testament against the Pharisees. These people claim that either Christ did not understand the teachings of the Pharisees, that the writers of the New Testament

were prejudiced against the leaders of the Jews, or that the apostles of Christ were ignorant of what the Pharisees believed. The modern sons of Abraham claim that it is unfair for people of to-day to believe the things that are said against the Pharisees in the New Testament.

We do not wish to be understood as saying anything contrary to the Jews or to the Pharisees. We are simply quoting statements as they are recorded in the writings of these Pharisees and their followers. These teachings have been believed by the Jews for more than two thousand years, and they have been and still are taught to the orthodox Jewish children. They have been in the Jewish books, and they are still there. While it is true that these liberal Jews repudiate such teachings, the fact remains, nevertheless, that they *were said and written* by the Pharisees and by their followers. Since they were said, and since they are still on record, we must deal with the facts as we find them.

Talmudic teaching goes to show that Christ knew what He said about the Pharisees, and that what He said was true. He knew who they were, and what they were. He knew what they believed, and what they taught. He knew that they professed to be followers of Moses and the prophets, but He also knew that their conduct was not in harmony with their profession.

It follows, therefore, that the apostles knew this class of people well. They also knew what the Pharisees taught, and they recorded their teaching in the New Testament, as the Holy Spirit inspired them to write down such things. It also proves that were it not that the Lord Jesus was so kind and merciful, and were it not that He was the divine Christ, the Son of the living God, He would have condemned them still more. But He did all He could to pity and to spare them. Jesus told the truth.

It is sad, however, to find some to-day of even professed followers of Christ, who are making the same mistake that many have made in the past, of exalting and extolling Pharisaism and its work and teaching. This of course not only pleases many people, but it also has a tendency to create a prejudice in the minds of some as to whether Christ really said those things, or whether the apostles recorded them. It casts a shadow of doubt in the minds of some people.

As an illustration of this, we find a review, in a prominent Jewish paper in the United States, of a work published by a Christian theologian on "Pharisaism." Here is a part of the review:

"A change is clearly coming over the attitude of Christian theologians towards the Pharisees, and this book is a striking evidence of the change. In former years the Pharisees used to be regarded as the typical hypocrites and casuists, opposed to the free spirit of Christian thought and wisdom. Mr. Herford, . . . has avowedly written in order to do justice to the Pharisees; and allowing for the limitations of his methods and opportunities, he has been largely successful. . . . He is willing and even eager to grant idealism to the Pharisees, and this is so great an advance on previous treatment that much may be forgiven him."—*American Hebrew, New York, Nov. 1, 1912.*

While modern Christianity may join hands with modern Judaism to nullify the truth of the words of Christ, as well as the truth of the gospel, the witness of the Pharisaical writings and teachings, the works of the Talmud, that monument which Judaism has erected for more than two thousand years, cry aloud in strong and clear tones that Jesus and the apostles were right, and the New Testament tells the truth. This certainly is valuable for every follower of Jesus to-day.



Moses and Christ

CHAPTER V

THE TEACHINGS OF CHRIST VERSUS THE TEACHINGS OF THE RABBIS

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19.

CHRIST came into the world to teach the truth;¹ His mission was to lead men into truth; His purpose was to reveal its beauties. On the other hand the work of the rabbis was to pervert the truth;

¹John 18:37.

to mingle fables with the truth;² and to place their ideas before men as the true ideas of righteousness. For instance, the rabbis taught:

* "To be against the words of the scribes is more punishable than to be against the words of the Bible."

"The voice of the rabbi is as the voice of God."

"He who transgresses the words of the scribes throws away his life."

"Whosoever transgresses the words of the wise men, is to be beaten without number and without consideration. Why is this called the flogging of rebellion? Because he has transgressed against the words of the law, and against the words of the scribes."—*Quoted in "Old Paths."*

2. Jesus Christ, however, came to teach men what God said;³ what God wanted men to say. He came to reveal to the people the value and the truth of the word of God.⁴ He came not to reveal Himself; He came to reveal God.⁵ This, however, He could do only as in His life and teaching, He upheld the words of the Bible, the words of the living God.⁶ The Pharisees also claimed to teach the words of the Bible, the words of the living God. They advocated that all *their* teachings were based on Moses and the prophets; they further said they had no desire other than to teach in harmony with Moses and the prophets. Of course they maintained before the people that they were the expositors of the Scriptures; their lives and their teachings being a reflection of the writers

²1 Tim. 6:4. ³John 3:11; 7:16; 8:28; 12:49. ⁴John 1:18; 10:36; Matt. 11:27. ⁵1 Tim. 3:16. ⁶Deut. 18:18-22.

of the Bible, and of the truth which the prophets uttered. Hence they always feared that Christ would gain greater power over the people than they had, and would in the end lead the masses after Him. No doubt this is why Caiaphas gave vent to his feelings in the following expression:

"If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."⁷

- Shortly after this the Pharisees were compelled to acknowledge that they could not prevail against Him, for the world was following Him.⁸

THE FULFILMENT OF THE SCRIPTURES

3. In His teachings, Christ claimed *He* was the fulfilment of the law, of the writings of Moses,⁹ and the prophets.¹⁰ He was a profound believer in the patriarchs.¹¹ He always appealed to the Old Testament as His authority;¹² and ever recognized the Jews as the chosen people of God.¹³ At the same time His teaching was bitterly opposed to that of the rabbis. They, too, claimed to believe Moses and the prophets; they professed to be the disciples of Moses;¹⁴ they claimed they were the children of Abraham,¹⁵ and boasted that they taught nothing only what they could prove either directly or by inference from Moses and the prophets. Illustrations of this latter method will be given later.

⁷John 11: 48. ⁸John 12: 19. ⁹Matt. 5: 17. ¹⁰Luke 24: 26, 27, 44. ¹¹Mark 12: 26. ¹²Matt. 4: 4, 7, 10; 5: 21, 27, 33.

¹³John 4: 22; 8: 37. ¹⁴John 9: 28. ¹⁵John 8: 33, 39.

4. It will be well, therefore, to consider certain of the Saviour's teachings from Moses and the prophets, and compare them with those of the Pharisees. When the devil came to Christ on the mount of temptation, the Saviour met Satan with three different verses of Scrip-



Jesus Healing the Sick

ture.¹⁶ He did not stop to argue with the devil; He simply quoted the words of God, without any comment or explanation. When John the Baptist sent two of His disciples to Jesus, to inquire if He were the Messiah, the Saviour selected from the crowds of people that thronged Him, some who were blind, others who were deaf, those who were dumb, and many suffering with various ailments.¹⁷ Then he healed them all. He instructed these disciples to tell John what they had seen and heard. He then added:

"Blessed is he, whosoever shall not be offended in me."¹⁸

Why did the Saviour act thus in answering John's question?—Because John knew that Messiah must fulfil the Scriptures of Isaiah,¹⁹ particularly those referring to the performance of these mighty works, and the preaching of the gospel to the poor. John's own message was based on this book;²⁰ the Messiah's works must follow him, for he was the forerunner. Hence the Saviour knew that this would be the most convincing way to satisfy John's mind that Christ was the One who was to come, because He was doing exactly as the Scriptures predicted should be done by the Messiah.

CHRIST QUOTING SCRIPTURE

5. When the Saviour accepted the invitation of Matthew to dine at his home, there were a number of publicans who also received invitations²¹ to be guests for

¹⁶Luke 4: 4, 8, 12. ¹⁷Luke 7: 21, 22. ¹⁸Matt. 11: 6 ¹⁹Isa. 35: 5, 6. ²⁰Isa. 40, 3, 4; Mark 1: 1-3; Luke 3: 2-6. ²¹Luke 5: 29.

the occasion. The Pharisees were angered to see a man who claimed to believe in the Scriptures and to be an expounder of the law, associate with such a class of men. They finally raised the question to His disciples:

“Why eateth your Master with publicans and sinners?”²²

It was not only disbelieving what they considered that the Scriptures taught, but it was also denying them as true teachers, because He was defiling Himself, as well as encouraging this custom among the Jews. The Saviour finally answered them:

“Go ye and learn what that meaneth, I will have mercy and not sacrifice.”²³

Here the Saviour meets them on their own ground, with the words of the prophet. By this means He sought to have them see that they did not know the truth of the Bible, nor did they believe in the teachings of the inspired men of God. (a)

6. It is evident from their own writings that they did not know what mercy meant, for here is a passage from the Talmud to the point:

“Although a wise man has power to excommunicate on account of his honor, yet it is not to be praised in the disciple of a wise man who does so. . . . The greatest of the wise men used to glory in their good deeds, and say, that they had never excommunicated nor anathematized any man on account of their honor, and this is the way the disciples of the wise men ought to walk. In what case is this to be applied?—When they have been despised or reviled in secret. But if the disciple of a wise man be

²²Matt. 9: 11. ²³Matt. 9: 13; Hosea 6: 6; Micah 6: 7, 8.

despised or reviled publicly, it is unlawful for him to forgive any affront to his honor; and if he forgive, he is to be punished, for this is a contempt of the law. He is on the contrary to avenge and keep the thing in mind, like a serpent, until the offender entreat to be forgiven." — "*Hilchoth Talmud Torah*."

Did they need to learn to have mercy? From these statements can we not also see what the Saviour evidently intended when He told the people to pray:

"Forgive us our trespasses, as we forgive those who trespass against us."?

And also these words:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."²⁴

7. When the leper came to Him for healing, He told him to go and see the priest, and to carry out the instruction Moses commanded.²⁵ When He wished the Pharisees and the people to know the authority the Baptist had for his commission, He referred them to Isaiah and Malachi.²⁶



Christ Healing the Leper

²⁴Matt. 6: 14, 15. ²⁵Matt. 8: 2-4. ²⁶Matt. 11: 10, 14.

8. When the Pharisees accused Him of violating the law of the Sabbath, He proved by the experience of David that what He did was in accordance with the law of the Sabbath,²⁷ though it might not be in harmony with their view of the Scriptures. Thus He again showed them to be wrong in their teaching. On



Jonah Preaching to the Ninevites

²⁷Matt. 12: 3, 4; 1 Sam. 21: 6.

another occasion, when He healed a man on the Sabbath who had a withered hand, and they sought to condemn Him for the act, He appealed to their own traditions which they acknowledged to be in harmony with the law.²⁸ (b)

9. When the Pharisees came to the Saviour, asking Him for a sign that His power and authority were from heaven, He appealed to the prophet Jonah as a witness;²⁹ and, from the experience of this prophet, He convinced them that He was working in harmony with the word of God. There was scarcely any writer in whom they professed to have faith but that He quoted in support of His mission. He also showed that these prophets were witnesses to their iniquity.³⁰

THE GROUND OF CHRIST'S DEFENSE

10. Finding that they could not condemn Him from the Scriptures, they sought to class Him with themselves in exalting Himself, and holding Himself up before the people. This Jesus refuted from Moses and the prophets:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"³¹

"Abraham saith unto him, They have Moses and the prophets: let them hear them. . . . And he said unto him, If they hear not Moses and the prophets, neither will

²⁸Matt. 12: 10-12; Luke 13: 11-17. ²⁹Matt. 12: 38-40.

³⁰Matt. 13: 14, 15; Luke 11: 48, 49. ³¹John 5: 45-47.

they be persuaded, though one rose from the dead.”³²

“Jesus answered them, Many good works have I showed you from My Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture can not be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”³³

11. Another peculiar feature of His teaching, very different from rabbinical exposition of Scripture, was the method He used in the application of the Scriptures directly to the people, instead of using such generalities. For instance: When the Saviour quoted the scripture of Isaiah 5³⁴ concerning the vineyard, as recorded in Matthew 21,³⁵ He made the application of that scripture to those very men; and then proved that they were the ones referred to by quoting from the Psalms.³⁶ This greatly angered the Pharisees,³⁷ for it led the people to believe that instead of their being the expositors of the word of God, they were really the perverters of the Scripture. This is no doubt why the Saviour warned His disciples and the people to beware of the leaven of the Pharisees, for it was hypocrisy.³⁸

12. This direct method of applying Scripture was

³²Luke 16: 29-31. ³³John 10: 32-36. ³⁴Isa. 5: 1, 2. ³⁵Matt. 21: 33-41. ³⁶Matt. 21: 42; Ps. 118: 23-27.

³⁷Luke 20: 19. ³⁸Matt. 16: 6.

no doubt what led the common people to hear Him gladly.³⁹ Doubtless it was this method that led the officers who were sent to arrest Jesus, to return without Him, and to say:

"Never man spake like this man."⁴⁰

It was no doubt because of this method of application that many hung upon His words. He knew when, where, and how to apply the word of God.

CHRIST THE TRUE TEACHER

13. Yes, the Scriptures were His stay, staff, and support; He ever appealed to them; He always quoted them; He always referred to them. And the time came when it was manifested before all the people that He taught the truth, and that the Pharisees were perverters of the truth. This was illustrated in a forcible manner. The instance is recorded in the Gospel of John, chapter eight.⁴¹ It was at a time when the temple was filled with worshipers, many having gathered to hear Jesus. The Pharisees had just found a case which would prove them to be the true expositors of the Bible; for whichever way He would answer them, they thought, evidence could be brought from the Sacred Writings that He was in error. So burning in their hearts with revenge, while full of glee at the same time, they came into His presence with this woman who had violated the law of God. Now, they asserted, Moses in the law commanded that such a person should be

³⁹Mark 12: 37. ⁴⁰John 7: 32, 45, 46. ⁴¹John 8: 3-10.

stoned;⁴² but what do *you* say? It was practically a challenge, as well as defiance. It was claiming, Now we believe Moses; we teach Moses; if we were going to follow out the precepts of Moses, we should know what course to pursue. And why?—Because Moses told us. Yes, we teach the people truthfully what Moses commanded. *You* have claimed that *you* believe in Moses; that if we believed in Moses we should have believed *you*. We believe Moses and have practically confessed this before all the people in this temple assembled; and we quote to you the very scripture from Moses that declares what should be done with such a person. Oh what a challenge! Oh what defiance!! Oh what an apparent victory!!! The sixth verse of this eighth chapter of John will show that all this was in the minds of these Pharisees at this time.

14. Jesus appeared to take little notice of what they said. He wrote upon the ground. He never uttered a word. Ah, thought these Pharisees, of course He keeps silent; why should He not? He has nothing to say; He is baffled. But how different the Saviour must have felt in His soul toward these poor people. No doubt, while He knew what was taking place in their hearts, He was sad to think that He should have to expose them so completely. So after they repeatedly asked Him for a reply, He gently raised Himself, and quietly said:

⁴²Lev. 20:10; Deut. 22:22.

"He that is without sin among you, let him first cast a stone at her."⁴³

And, without another word, He stooped again, and continued writing. Oh! Oh! what a defeat! How vanquished and crestfallen! How completely foiled and baffled! How entirely overthrown! He never denied what Moses said; He simply added what they left unsaid, and what they knew Moses also declared. (c) Jesus was left before the people as the true Expositor of the word of God; as the true Teacher of the Bible; as the proper Guide of Moses and the prophets.

TEACHING THE SCRIPTURE BY INFERENCE

15. While it is true that the Pharisees taught the Scriptures, they used them largely to fit their own reasonings. For instance: They would introduce certain allegories, parables, fables, which the Bible neither countenanced nor sanctioned; they would then introduce some portion of Moses and the prophets to substantiate their conclusions. Many illustrations might be cited showing the force of this idea, but we will mention a few:

"Rabbi Hannania, son of Akashya, said, It pleased the Almighty to exonerate Israel [or cause them to have a special merit]; therefore, he *multiplied* unto them laws and commandments." — "*Perka Avoth*," chapter 1.

This is the general way of the teaching of this rabbi, though it is evident from the word of God that the Lord has no favorites, because with God there is no

⁴³John 8:7.

respect of persons.⁴⁴ But from this saying of the rabbi, the Jews were to conclude that they were especially favored of God, because this rabbi had so declared. For fear that this authority and conclusion might be questioned, he attempted to prove both promise and conclusion from the following scripture:

"The Lord is well pleased for his righteousness' sake; he will magnify [literally to enlarge, to make great, to broaden, to make excellent, to exalt] the law, and make it honorable." Isa. 42:21.

16. This scripture is used to prove that, because of the special favor which has been bestowed on Israel, the Lord gave them a great many laws and commandments. In other words, He expanded the law so that it may be divided into fragments. (*d*) They, therefore, say that when Moses received the law on Sinai, he also received the expansion of it, which comprehended six hundred and thirteen commandments.

17. Another illustration: In the introduction to the "Ethics of the Fathers," it is said:

"All Israel have a share in the world to come."

Of course by all Israel here is meant, all Jews. (*e*) Hence the rabbis do not consider that any non-Jews will have a share in the world to come. Some of the Jews might question such a statement, if it had no Scripture to prove it. Hence the rabbis say:

"It is said, 'Thy people also shall be *all* righteous; they shall inherit the land forever, the branch of my planting,

⁴⁴Deut. 10:17, 18; Job 34:19; Acts 10:34; Rom. 2:11.

the work of my hands, that I may be glorified.'"⁴⁵

18. Other incidents might now be given to show their style of explaining and teaching the Scriptures. These, however, will be shown in another chapter, when we consider the various objects used in their worship. In view of these facts, it is not difficult to understand the following statements of Paul:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth."⁴⁶

It is one thing to divide the word of truth; another altogether to rightly divide it. And again:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the *form of knowledge* and of the truth in the law."⁴⁷

And this statement from the apostle Peter:

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."⁴⁸

CHRIST TEACHING WITH AUTHORITY

19. Before this chapter closes, there is another point of interest which should be considered, while contrasting the teachings of Christ with those of the

⁴⁵Isa. 60: 21.

⁴⁶2 Tim. 2: 15.

⁴⁷Rom. 2: 17-20.

⁴⁸2 Peter 3: 16.

Pharisees. It is said in a number of places in Scripture that Christ did not teach as did the scribes and Pharisees; but rather He taught as one having authority. Many passages might be quoted, but perhaps one will suffice:

"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes."⁴⁹

20. Some no doubt have asked:

"What does it mean that He taught as one having authority, and not as the scribes? Where was the difference?"

If the reader will carefully notice the sayings of Jesus, He will perceive that the Master was very positive in His expressions.⁵⁰ Whenever He uttered a saying, He talked as One who was sure that He knew what He said, could say nothing else, had nothing to say only that which was necessary to be said on that point, and felt certain that His statements would bear all the investigations His hearers wished to pursue. Furthermore, He never said one thing to-day, which He would repent of to-morrow.⁵¹ What He said, He *always* proclaimed without fear or favor. In other words, He brought salvation to the world; and His message would decide a man's destiny for either weal or woe, as the hearer believed or rejected.⁵²

⁴⁹Matt. 7: 28, 29; Mark 1: 22; Luke 4: 36. ⁵⁰John 3: 11.

⁵¹Heb. 13: 8. ⁵²John 12: 48, 49.

THE DISAGREEMENT OF THE RABBIS

21. With the scribes and Pharisees, however, the method of teaching was very different. For instance: a man might teach a certain thing to-day; to-morrow it might be refuted. Both sayings, however, would have to be believed. As the case of Hillel and Shammi about the question of the egg which was laid on the Sabbath.(f) One said that it might be eaten; the other, opposed this idea. It was claimed that both were right, and that both were the words of the living God.(g) That had forever to settle the question.

22. While the rabbis compelled the people to believe what they said, there was nothing positive about their teaching. They largely declared what they heard from other wise men, and would quote what *these wise predecessors* said as proof of their own teachings. For instance: Two great teachers, Abtalion and Shemaiah,(h) died; and left their seats to two sons of one Bethera. These men were discussing the subject of the Passover; and their discussions caused much perplexity. Finally some inquired if there was not a disciple present who had heard the two wise men, Shemaiah and Abtalion, give their opinion on this great subject. To this, Hillel, (i) afterward one of the leading men in the Sanhedrin, replied; but the teachers refused to accept his opinion. Then he remarked;

"Thus have I heard from my masters, Shemaiah and Abtalion."

Nothing further was needed; everybody was satisfied.

23. Then another way they had of teaching was to make certain statements in the name of some other person; as, for instance:

"Rabbi Doresethai, the son of Jonah, in the name of Rabbi Mayer, said."

"Rabbi Simeon, son of Judah, in the name of Rabbi Simeon, son of Jocheai, said," etc.

DISSECTING THE BIBLE

24. In their method of teaching, they would also spend hours, days, and sometimes weeks, in discussing one particular point about the Scripture. Then after they had analyzed, and dissected the statement, they would divide the words, the phrase, the sentence, and sometimes the very letters. Naturally all this was very dry and spiritless to the people. The masses only believed their sayings because they were compelled to, for fear of ostracism; not, however, because they loved to. This is evident from many of the scriptures.⁵³

CHRIST'S WORDS WERE LIFE

25. When the Saviour taught the people, the teaching had spirit and life in it. The words burned in their hearts. The multitudes longed for more. The people would stay hours and days to listen to His words and teaching. It was so interesting. It had

⁵³John 9:22, 34; 12:42.

so much comfort and helpfulness. It was water to the thirsty soul. How wonderfully the words of Jeremiah were fulfilled:



Huldah Delivering Her Message

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the

fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."⁵⁴

26. The reader can the better understand why it is said that He spake as one having authority, and not as the scribes. Can we not, however, learn a forcible lesson from this? Is it not true that as a result of much of the theology, people at the present time are beginning to feel that Christianity has little in it for them? It is simply discussion and exposition. Therefore, feed the people with the word of God. The Great Teacher desires to open the Scriptures to the understanding of every person,⁵⁵ if the individual will only sit at the feet of Jesus and learn of Him.⁵⁶ Then will the heart of the individual burn to-day, when the word of God is revealed in the light of the Holy Spirit, even as the hearts of men burned in the days of the Saviour.⁵⁷

"Who teacheth like Him?"⁵⁸

⁵⁴Jer. 2: 12, 13. ⁵⁵John 6: 45. ⁵⁶Matt. 11: 28, 29.

⁵⁷Luke 24: 32. ⁵⁸Job 36: 22.

EXPLANATORY NOTES**CHAPTER V****Paragraph 5**

a. It was a great lesson that Jesus sought to teach the Pharisees on this occasion. Since they considered themselves the successors of Moses and the prophets, He wanted to know why they did not follow these inspired men of God in conduct. The greatest of their prophets, Moses, mingled with the rank and file of the common people all the time. Though the people wanted to stone him, though they turned away from him, though they misrepresented him, though they murmured and complained, he still loved them. He never turned them away whenever they came to him, or for whatever they came to him. Though many of the people were vile, though many of them were in nowise deserving of his care and kindness, he still loved them and bore with them.

It was the same with Samuel the prophet. From a child he had led the people. He had been to them a father as well as a leader. When he became advanced in years, they murmured and complained against him. The Lord told Samuel that the people had rejected God, and that they had committed a terrible sin. Still neither God nor Samuel cast them off. He continued to pray for them, and to still plead for and with them. He longed that they should come to God. This was certainly treating the people better than they deserved.

Think, too, of Jeremiah, Isaiah, Elijah, Elisha, and the other prophets. How these saints of God did bear with the people. The people, the leaders, cast away the prophets from them; still the prophets of God did not cast the people away. They put some of the prophets in the pit; some they put in prison; some they hounded; and others,

they treated unkindly in many ways. Still the prophets of the Lord went to the people with the messages they received from God. Again and again they pleaded with the people. It seemed impossible for the servant of the Lord to give the people up. Even when the Lord told the prophet not to pray to Him in behalf of the people, the man of God pleaded more than ever, though he knew the people hated him and wanted nothing of him.

This was dealing with the people in mercy. This was what the Lord Jesus wanted the Pharisees to learn. This was the conduct of the prophets. Was it their conduct?

And what a lesson this is for the church of God at the present time. How much it means to be a follower of the blessed Messiah,—to learn mercy and not to sacrifice. It was not that Jesus objected to the sacrificing; it was the stress they placed upon the letter of the law, while they repudiated the meaning of its teachings. Let us take heed to this valuable truth of the blessed Master.

Paragraph 8

b. It might be illuminating this experience of Jesus with the rabbis, if some of the teachings of the rabbis could be given in this connection. We read in the account given in the Gospel of Luke, when the Saviour healed the woman, that the ruler of the synagogue was indignant. He seemed to have great anger and wrath because the Saviour on the Sabbath openly and before all the people, helped this poor woman who had been bound by Satan for more than eighteen years. Then the Saviour turned to the ruler and called him a hypocrite. He told the ruler that he would be willing to take his animal from the stall to water it. This was all well. Then in the record of Matthew we find that when the Saviour healed the man with the withered hand, He told the leaders that if they

had a sheep or an ox fall into the pit, they certainly would pull it out. In the doing of these things *they* were using guile and hypocrisy; He was doing the work of God.

The rabbis taught the following along these lines: They found it necessary for the people to keep the Sabbath and the holy days as the leaders wished them kept, to make certain kinds of legislation. Concerning this legislation, we find the following:

"This prohibition is of the words of the scribes, that the man be not led to prepare on a holy day for a common day." — "*Hilchoth Yom Tov*."

Here is the following concerning the deliverance of beasts from a pit on the Sabbath or on a holy day:

"If a first-born beast and its offspring fall into a pit, the first is to be helped out on condition of slaughtering it, but it is not to be slaughtered. Then *guile is to be used*. The second is also to be helped out on condition of slaughtering it, and then they slaughter which of the two they please. On account of the affliction of the animals, it has been pronounced lawful to use guile." — "*Hilchoth Yom Tov*."

Here the rabbis plainly teach that it is allowable to use deceit in order to save their live stock. They do not say that it is right to save the animal for fear it may be cruel to leave it in that pitiful state; but on account of the affliction, it is allowable to use guile. Is it surprising then that they were denounced as hypocrites? Was it unjust to accuse them of hypocrisy, when they thus openly taught?

How often we hear at the present time the demand for religious legislation against so-called Sabbath-breaking, if only the masses may be controlled. Much pressure is often brought to bear if control and authority can be secured by a certain class. When personal interests are interfered with, it is said that "expediency," "works of

necessity and mercy," "works of charity," are to be allowed. Is there not some connection between the class of Sabbath legislation of the days of Christ and the kind sought for in the twentieth century? Should not that experience teach the church and the world a valuable lesson? Jesus called that class of legislation hypocrisy. When people need helping, they should be helped. This kind of work is mercy.

Paragraph 14

c. To the casual observer it might seem from this experience of Christ and the Pharisees, that He told them the person who had no sin of any kind, was to be the first to cast a stone. But by close observation of this scripture, it must be apparent that He intended to have all the on-lookers know that these very persons who were accusing this poor soul, were guilty of the *very same sin*. For the law had taught that if any person were guilty of a terrible sin, the person who was witness to the iniquity must be the first to cast the stone. Here is the law:

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people." Deut. 13:9.

"Then shalt thou bring forth that man or that woman, which hath committed that wicked thing, unto thy gates, even that man or that woman, and shall stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Deut. 17:5-7.

So that the witness must be free from such a sin; had the witness ever been guilty of such a sin, he was subject to the same death. And the Lord had a way of finding out the sin, if it were necessary. These people, therefore, had to be free from this sin of which they accused this woman.

He knew who these people were, and what was the conduct of their lives. When the Saviour said what He did to them, they knew they dare not throw a stone at the woman.

It was practically saying: If any one of you here has not committed the *same sin*, he has a right to cast the first stone. They were so convicted of their own guilt, as they saw *their* sins made bare on the sand, that rapidly they departed from His presence, feeling no doubt thankful that Christ did not expose them publicly.

Paragraph 16

d. The rabbis claimed that no one person could carry out all of the commands. Evidently not, when we remember the abundance of their own that they added. Still they claimed that though a person did not perform them all, if his intentions were only agreeable, the deeds would be supplied some other way. Thus for instance: If a man was very wealthy and carried on a large business, it would hardly be expected for him to devote sufficient time to fulfil all his religious obligations each day. Therefore, they allowed that if such a person would contribute largely of his means, those of the people who were less blessed in this world's goods, but had more piety, would impart of their piety to those who contributed the means. In this way, they taught that all righteousness in Israel would be divided, so that each one would have sufficient to carry him through.

As a result of such teaching, the very term, "righteousness" became perverted, and was used in an erroneous manner. It became a synonym for money or alms. This is clear from Matthew 6:1, where the word, "alms," in the text, is given in the margin, "righteousness," and to this

day the Jews, when speaking of giving charity or philanthropy, use the word, "*Ts-da-ka*," righteousness.

Thus the word of God was made of none effect by the traditions of men; and the righteousness of God was supplanted by man-made righteousness.

Paragraph 17

e. See Explanatory Note c, chapter 3, paragraph 13.

Paragraph 21

f. The treatise, *Bet-sa*, egg, generally known as, *Yom Tov*, good day, a general term given to any Jewish festival, is found in the second division of the Mishna, "*Moed*." It has five chapters, and over forty sections.

g. This decision of the Bath-kol, which gave the verdict in favor of Hillel, is found in the tract, entitled, "*Eruvin*," in the same division as the above.

Paragraph 22

h. These two men lived about the middle of the first century before Christ. They were the greatest teachers of that century. For the privilege of listening to their words of wisdom, Hillel came near freezing to death one Sabbath evening.

i. Hillel was considered one of the greatest men that ever lived among the Jews. He was a great scholar, philosopher, and thinker. He added much to the burden of tradition, and caused many burdensome laws to be enforced. He is said to have been a man of very mild disposition. He was the grandparent of that Gamaliel, at whose feet the apostle Paul sat in his youth. He died when the Saviour was about ten years of age.



His First Lesson

CHAPTER VI

**THE WEARING OF THE GARMENT AND
THE PHYLACTERIES**

“Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” 2 Cor. 3:6.

“But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” 1 Sam. 16:7,

PHARISAICAL WISDOM LEADS AWAY FROM GOD

HAVING compared, in our last chapter, the teachings of the Saviour and those of the Pharisees, and having found that the teachings of the Saviour were the true application of the Scriptures, it may now be in place to consider further some of the teachings of the Pharisees, and their misapplication of the word of God. Claiming to be wise and learned men, they depended upon their own logic and philosophy to expound the Bible, which *they* considered explained the correct idea of righteousness,¹ and the true way to worship God. (a) As a result, all their righteousness became self-righteousness; all their wisdom became folly,² which often led to sensuality;³ all their impartings of Scripture knowledge became departings from the right ways of the Lord. Of the many instances in which this was manifest, we shall select the wearing of the garment, and the use of the phylacteries. On this subject, the Saviour said the following:

"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."⁴

2. It should be observed that the Saviour did not condemn them for wearing either of the objects, as though it were sinful; but the condemnation pronounced upon them was for making the objects so

¹Matt. 5: 20; Rom. 31, 32. ²1 Cor. 1: 20. ³James 3: 13-15.

⁴Matt. 23: 5.

prominent. Thus it must be clear that they considered there was something in these things which had a certain degree of virtue. That the people were thus taught, must be evident from certain scriptures, for we read:

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole."⁵

"And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole."⁶

3. Jesus, however, did not consider that there was any virtue in the garment itself. When the woman touched it, He turned to the disciples and said:

"Who touched *me*?" "And Jesus said, Somebody hath touched *me*: for I perceive that virtue is gone out of me."⁷

THE GARMENT

4. Upon these garments were borders of blue, and around them hung fringes. For the wearing of this, the Pharisee claimed that he had Scripture, and this is the proof:

"And the Lord spake unto Moses saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord; and do them."⁸

5. After a time a degree of sacredness was thrown

⁵Matt. 9: 20, 21. ⁶Matt. 14: 36. ⁷Luke 8: 45, 46.

⁸Num. 15: 37-39.

around the garment; finally it became part of the synagogue service. While the Lord commanded them to put upon it a border of blue, the rabbis permitted them to have one of white instead, if they chose. There would come a time, possibly, when a person could not get the exact color, hence they could secure *something* in order to fulfil "an affirmative precept," as a rabbi would express it, rather than completely to violate the command.

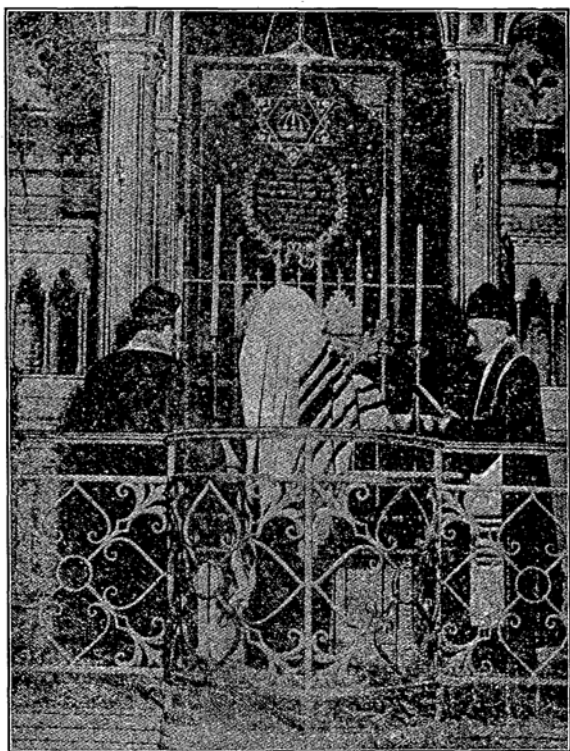
6. The reason, no doubt, why God gave the color blue, was because this is the color of the heavens, as well as a representation of the royal covenant. This command to wear the garment, as well as many other of the commands of God, was designed to teach the people a deep spiritual truth, if their eyes were only open to see it. There is a Pharisaical saying which declares that if a person should do this (wear the fringed garment with the border) it would be almost as much as if he saw the throne of glory, which is like unto blue.

7. While the fringes might be all around the garment there was a *special* number that must be used; this was just four, one to be placed at each of the four corners. It is said that the reason for doing this is found in the scripture which reads as follows:

"Thou shalt make thee fringes upon the *four quarters* of thy vesture, wherewith thou coverest thyself."⁹

8. This garment also must be of only one kind of

⁹Deut. 22: 12.



Jew Covered with the Garment

material; there must be no mixture whatever in it. The following was used as a proof for this custom:

“Thou shalt not wear a garment of divers sorts, as of woolen and linen together.”

“Neither shall a garment mingled of linen and woolen come upon thee.”¹⁰

¹⁰Deut. 22:11; Lev. 19:19.

9. As these garments were brought into continual use it was found necessary to define their mission explicitly, for the rabbis said there must be some virtue in their use. Therefore a number of laws and ordinances were passed, which finally became part of the daily worship, and if strictly followed, imparted to the worshiper a great deal of righteousness.

MANNER OF USE

10. As used by the Jews of to-day, this scarf, garment, *Talith*, is worn only at the morning service in the synagogue, and that alone by the males, and not till they reach the age of thirteen. It should be remembered that the Pharisees had very little respect for the female sex, outside of their performing the home duties. In fact, they taught that every male ought to thank God every day for his belonging to the masculine sex. Here is the prayer:

"Blessed art thou, O Lord, our God, King of the Universe, who hath not made me a woman."

And the woman is obliged to say:

"Blessed art thou, O Lord, our God, King of the Universe, who hath made me according to his will."—
"*Daily Prayer-book.*"(b)

NUMBER OF PERSONS REQUIRED FOR SYNAGOGUE SERVICE

11. Furthermore, a service can not be held for the worship of God among the Jews unless there are ten males above the age of thirteen. That is to say, if

there were in the synagogue one thousand or ten thousand persons, and only nine of these were males above the age of thirteen, it would be unlawful to have a service.

12. Just when this custom came in among the Jews is not definitely known. Like many other laws which they follow, these were handed down from generation to generation, and no definite data was preserved of their origin. It is evident that there is a foundation idea somewhere in the Scriptures, and this idea can be traced back to the days of the judges.

13. By reading the book of Ruth, we find the following:

"Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took *ten men* of the elders of the city, and said, Sit ye down here. And they sat down."¹¹

Can we not see some suggestive thought relating to this matter in the following words of the Saviour:

"For where *two* or *three* are gathered together in my name, there am I in the midst of them"?¹²

14. The writer well remembers many a time in early life, of attending morning service at the synagogue where the worship would be delayed on account of there not being a *Minyan*, as the number of ten persons is called. Such is tradition, the righteousness of men.

¹¹Ruth 4: 1-11. ¹²Matt. 18: 20.

WHEN THE GARMENT IS WORN

15. This garment is worn *every* morning throughout the year, with the exception of one,—the ninth day of *Av*, the fast of the fifth month,¹³ generally occurring in the month of July, which commemorates the destruction of the first and second temple. Instead of wearing it this day at morning service, it is worn before the sunset of the day; sometime during the afternoon. (c) Before the garment is put on the worshiper, the fringes at the four corners are gathered, and the first two verses of psalm 104, are repeated. A prayer is then offered; in which is repeated the text containing the words:

"That they make them fringes in the borders of their garments throughout their generations."

They then request that, as the garment is wrapped around the body in this world, so the soul may be wrapped with the enjoyments of the world to come in the Garden of Eden. The garment is then thrown over the shoulders and the following prayer is offered:

"Blessed art thou, O Lord our God, King of the universe, who hath sanctified us in His commandments, and hath commanded us to be covered with fringes." — "*Daily Prayer-book*."

When this is done, verses 7 to 10 of the thirty-sixth psalm are repeated.

RIGHTEOUSNESS IN THE GARMENT

16. It will be observed from these latter scriptures

¹³Zech. 7: 3, 5; 8: 19.

that the people regard the wearing of this garment as being associated with receiving righteousness. For did not the Lord say:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" ¹⁴

17. Consequently the pious Pharisee was very particular in having a large garment, sufficient to cover himself, with very wide borders; because the larger the garment, and the greater the border, the more the righteousness. Thus this very object that the Lord designed to use as a means to a great end, was perverted from its purpose, and substituted for the Creator Himself. (*d*) It is not at all surprising, then, that the Saviour should say:

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." ¹⁵

18. They might have known, from the words of the prophets, that true righteousness was not found in the wearing of those objects; but in Him, "Jehovah, our righteousness." ¹⁶ In several of the prophets it is recorded that the righteousness of the people of God was in the Lord; and that this righteousness would be imparted to them by believing in God, and in obeying His will. ¹⁷ (*e*)

¹⁴Isa. 61: 10. ¹⁵Matt. 5: 20. ¹⁶Jer. 23: 5, 6; 33: 14-16.

¹⁷Ps. 4: 1; 35: 28; Isa. 45: 24; 54: 17; Dan. 9: 7; Hosea 2: 19; Zeph. 2: 3; Gen. 15: 6; Deut. 6: 25.

THE PHYLACTERIES

19. While certain scriptures might be adduced as reason for wearing the fringes, the garment, and the border, this would hardly be said for the use of the phylacteries. Nevertheless there was no task too Herculean for the scribe or the Pharisee to accomplish, if he thought that by so doing he could add some outward observance which would make him appear righteous overmuch,¹⁸ and a good logician in Scripture. The basis for the wearing of the phylacteries is found in four different scriptures recorded in Ex. 13:1-10, 11-16; Deut. 11:13-20; 6:4-9. This last reference is known as the *Shemang*, a very precious service to the Jew. The word, *Shemang*, is a Hebrew word, and means in the English, hear. It is found in the verse in Deut. 6:4, which begins:

“Hear, O Israel: the Lord our God is one Lord.”

This verse of Scripture is practically the basis and foundation of all Jewish belief. It is recognized as the cream of the creed. The central thought in each of these texts being the words:

“And bind them for a sign upon your hand, that they may be as frontlets between your eyes.”¹⁹

20. The teachers of the law concluded that these scriptures referred to something which was to be worn outwardly, which finally took form in the wearing of the phylacteries. It is claimed by some, however, that the phylacteries were originally designed as

¹⁸Matt. 6:16; 23:28. ¹⁹Deut. 11:18.

amulets or charms, which these rabbis used to practise magic. (f) However, upon this matter we shall not dwell at length.

DIVISIONS OF THE PHYLACTERIES

21. These phylacteries are of two parts; one for the arm, the other for the head. The one for the arm consists of a receptacle, resembling a small box, in which is a piece of parchment having written upon it the four texts already mentioned, and having attached to it a long, narrow black strap. The capsule is placed on the left arm, on the biceps, pointing towards the heart. Before this is placed in its position, however, a prayer is offered in which are mentioned the four scriptures cited above; it mentions the location of these objects, and concludes that these may be as acceptable in the sight of God as though the individual had performed every command of God, even to the six hundred and thirteen commands, upon which depend the wearing of these things. (g) The following prayer is then offered:

"Blessed art thou, O Lord our God, King of the Universe, who hath sanctified us in His commandments, and hath commanded us in the wearing of the phylacteries." — *"Daily Prayer-book."*

22. The strap is then wound around the arm seven times, during which seven Hebrew words are repeated. The following is the translation of these words:

"And cleave ye unto the Lord your God all the days of your life."

The remainder of the strap is then placed three times around the hand. When this is finished, the one for the head is placed in position. The receptacle is placed between the eyes, on the forehead, as the Scripture says, "between thine eyes." The straps are bound in a knot at the base of the brain; then a long strap is allowed to fall on either shoulder. When this is placed in position, the following prayer is offered:

"Blessed art thou, O Lord our God, King of the Universe, who hath sanctified us in His commandments, and hath commanded us concerning the command of the phylactery."

"Blessed be His glorious name, His kingdom is forever."

23. The following scripture is said in conclusion:

"And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."²⁰

PHARISAICAL SELF-RIGHTEOUSNESS

24. From the above prayers and scriptures it is evident that the Pharisee expected the wearing of these was bringing to him much of God's favor, and a large amount of righteousness. He was doing something for the Lord that not a Sadducee, or Samaritan, or any other class who professed to believe in God, was doing. Hence he thought he had a right to feel that the Lord ought to have more respect to him than to any other

²⁰Hosea 2: 19, 20.

people. Of course the broader his phylactery the more imputation of righteousness. It is then not surprising that the Pharisee should want his phylactery broad, for this would indicate a greater amount of righteousness, as well as a nearness to the Shekinah.

25. Perhaps in nothing did the theocractical Pharisees put themselves in the place of God more than in the wearing of the phylacteries. Three blessings have been mentioned in connection with the wearing of the garment and of the phylacteries, which say that the Lord, the King of the Universe, commanded the wearing of these things, whereas the rabbis plainly teach that they made the ordinances.

In one of the tracts of the Mishna, entitled, "Sanhedrin," we find the following:

"It is more punishable to act against the words of the scribes than against the words of the Scripture. If a man were to say, There is no such thing as phylactery, in order to act contrary to the words of the Scripture, he is not to be treated as a rebel. But if he should say, There are five divisions in the *Tephillin* [phylactery, the one worn on the forehead. The rabbis teach there are to be only four divisions in the phylactery.], in order to add to the words of the scribes, he is guilty."

26. In the light of the above statements, can we not read with new meaning the following words of the Saviour?

"Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship me, teaching for doctrines the commandments of men."

"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."²¹

CHRIST'S DESIRE TO FREE THEM

27. How the Saviour's heart must have felt toward those blind leaders, and blinded people, as He beheld them all going into the pit of destruction, as a result of such teachings!

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"²²

Jesus longed for the people to see the truth; He longed to have them free from these errors and superstitions.

"If the Son therefore shall make you free, ye shall be free indeed."

28. When the Pharisee, clothed in his garment with the wide border, wore his phylacteries with the broad straps, and offered all the prayers connected with them, no one felt more secure of having received righteousness and God's smile than did he.²³ We can readily see why Paul felt as he did toward his brethren, when he said:

"But Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore? Because they sought it not by faith, but as

²¹Matt. 15:3-9; Mark 7:13. ²²Matt. 23:37; John 8:36.

²³Luke 18:9-11



Jesus Longed to Help the Poor People

it were by the works of the law. For they stumbled at that stumblingstone."

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." ²⁴

29. Righteousness comes not by the wearing of phylacteries or garments, or in the observance of outward works of human devisings; but by faith in the righteousness of the Lord Jesus Christ, who in His own life worked out the great righteous character of God. ²⁵

30. There is, however, one more thought worthy of consideration in connection with the subject of the garment. In several passages of Scripture it is written that the Israelites should not mix the material in making the garment. In fact this was true of all their garments. Not under any circumstance were they to do this. While the Jews failed to see the lesson, there is no doubt a great truth which God wished to reveal to them in this. We read the following in the command of God:

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day. And it shall be our righteousness, *if we observe to do all these commandments before the Lord our God*, as he hath commanded us." ²⁶

²⁴Rom. 9:31, 32; 10:1-3. ²⁵Gen. 15:6; Rom. 3:21, 22, 25, 26; 4:3, 22-25; Gal. 3:6-9. ²⁶Deut. 6:24, 25.

JESUS ONLY, THE RIGHTEOUSNESS OF GOD

31. In two scriptures of the prophets,²⁷ the Lord declared that He would raise up a Branch unto David, who should bring safety and salvation; and his name was to be called, "*Jehovah-Tsid-kanu*," יהוה צדקנו "the Lord our Righteousness." It is plain who was intended by "our righteousness," in the scripture above mentioned, — only Jesus. See a similar comparison, — Romans 10: 6-8 with Deut. 30: 11-14. In these commandments the Lord ever designed to have the people see Jesus, the Messiah, the Righteous One of God, who in Himself *was* the Righteousness of God;²⁸ and not that righteousness was lodged in any mere abstractions. The reason doubtless, why He forbade them to have mixture in their garments, was to have them know the righteousness of the Righteous One was *not to be mixed with anything outside of Himself*. Nothing of human invention must be woven into this loom. A few scriptures will make this plain:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the *people there were none with me*. . . . And I looked, and there was *none* to help; and I wondered that there was *none* to uphold: therefore mine own arm brought salvation unto me."²⁹

²⁷Jer. 23: 5, 6; 33: 14-16. ²⁸1 Cor. 1: 30. ²⁹Isa. 63: 1-5.

CHRIST PAID THE PENALTY FOR SIN

32. It needs no comment who was intended by these words of the prophet. When, however, was it that Jesus *especially* looked for some one to help Him, and could find none to uphold Him? Ah! in the garden of Gethsemane, and at the cross of Calvary. Especially was this true in the garden, when He was drinking the bitter cup for a lost world. His sufferings were so intense that He sweat great drops of blood.³⁰ Of all the times in His experience in the flesh, when He needed human sympathy to uphold and support Him, this was the time when it was most desirable; but ah! He had none!³¹

"What, could ye not watch with me one hour?"³² were the repeated words of Him who longed to hear a few kind words from the disciples. But had they assisted Him with their human sympathy at this period, there might have been some human threads interwoven in the spotless garment of righteousness, which was to save the poor, lost soul. But no! there was none. He did it, and did it alone, blessed be His dear name. Not a thread of mixture in the loom. Thank God for the lesson in not mixing the garment. Oh, that Israel had learned it, what a wonderful revelation she would have had of Jesus, the Christ, the Anointed of God! But they stumbled at the stumbling-stone.³³

³⁰Luke 22: 44. ³¹Heb. 5: 7. ³²Matt. 26: 40.

³³Rom. 9: 31, 32; 1 Peter 2: 8.

33. Shall we not then see Him in all His words and works, and thrust aside all the commandments and traditions of men?

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”³⁴

He is the All in All.³⁵

³⁴2 Cor. 1:20. ³⁵1 Cor. 15:28.

EXPLANATORY NOTES

CHAPTER VI

Paragraph 1

a. In chapter 5, mention was made in explanatory note d, paragraph 16, that the Jews had perverted the meaning of the word righteousness. We wish here to give proof from the oral law, the rabbinical traditions, to what extent this was done. The following is recorded of the giving of alms:

"We are bound to be more careful respecting this commandment of alms than of any other of all the affirmative precepts, for almsgiving is characteristic of the righteous seed of our father Abraham, as it is said, 'I know him that he will command his children to do alms.' Gen. 18:19. By almsgiving alone it is that the throne of Israel is established, and that the law of truth standeth; for it is said, 'By alms thou shalt be established.' Isa. 54:14. By alms alone it is that Israel shall be delivered, for it is said, 'Zion shall be redeemed with judgment, and her converts with alms.' Isa. 1:27." — "*Hilchoth Mattanos Aniim.*"

From this statement of the rabbis, the Jews believe that the giving of money to the poor is the most important command in the Bible. It takes precedence over every other command. It stands first and foremost, and is to be regarded as the very first of all commandments. To prove this position, they quote a text of Scripture that it was by the giving of alms that Abraham became righteous.

Now every one knows that the Hebrew word, צדקה. *Ts-da-ka*, means righteousness. All the Jews everywhere and at all times, have so translated the word. Dr. Isaac Leeser, the translator of the Old Testament, so translates the word in this text. But the Talmudists have perverted the word. They have made the word, righteousness mean money, or the giving of alms.

Having established this meaning of the word, they proceed to show that by the giving of alms all things will come to Israel. The throne of God is to be established by the giving of alms. The deliverance to Israel is to come by the giving of money. In fact, the giving of money, or alms, will accomplish everything for God's children. In this way, the word righteousness has been perverted, and a human definition has been given to the word which God has taught means righteousness.

Paragraph 10

b. There is much in the Mishna which clearly proves that women were regarded as inferior to men. Here is a passage:

"Women and slaves and children are exempt from the study of the law."—"*Hilchoth Talmud Torah*."

Here is another:

"A woman who learns the law has a reward, but it is not equal to the reward which a man has, because she is not commanded to do so: for no one who does anything which he is not commanded to do, receives the same reward as he who is commanded to do it. He receives a less one. But though the woman has a reward, the wise men have commanded that no man should teach his daughter the law, for this reason that the majority of women have not got a mind fitted for study, but pervert the words of the law on account of the poverty of their mind. Every one that teacheth his daughter the law is considered as if he taught her transgression. But this applies only to the oral law. As to the written law, he is not to teach her systematically; but if he has taught her, he is not to be considered as having taught her transgression."—*Quoted in "Old Paths."*

"Women are not qualified by the law to testify, because it is written, 'At the mouth of two witnesses.' The language is in the masculine, and not in the feminine."

"There are ten kinds of disqualifications. If in any person *any one* of these is found, this disqualifies his testimony.

These are they: Women slaves, idiots, children, deaf persons, the blind, the wicked, the outcast, relatives, those who have personal interest in the testimony,—these are the ten.” — *“Hilchoth Adoos.”*

The above information, no doubt, explains why Simon the Pharisee felt as He did toward Jesus, when the woman, whom Simon regarded as a despised sinner, anointed the feet of the Saviour, and He willingly allowed her to perform such a service. Luke 7:36-40.

Paragraph 15

c. The orthodox Jew still believes the Biblical method of the computation of time,—from evening to evening,—from sunset to sunset. See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Deut. 16:6. This is God’s method.

Paragraph 17

d. An interesting lesson can be learned from this experience of the Jewish leaders. The Lord had originally told them to wear the garment, and had designed to teach a beautiful truth. Like all the other oracles in the Bible, it had a spiritual lesson. But when Israel lost the spirit of truth, it lost the spiritual truths. Then it did the next thing, it substituted. Whenever the professed church of God loses the true meaning of the truth of God, outward forms and ceremonies are always introduced to take the place of the real thing.

There is no doubt but that the apostle Paul had this in mind when he spoke of the man-made righteousness of the Jewish people; for he used the text in Romans, quoting from Deuteronomy, generally read in connection with the worship of the Jews, as related to the wearing of the garment. The apostle says:

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record

that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For *Christ is the end of the law for righteousness* to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:1-9. Compare Deut. 30:11-14.

It will be noticed that the great apostle is referring to the thirtieth chapter of Deuteronomy. This scripture in the fifth book of the law is used in connection with the wearing of the garment. Thus it is evident that God wanted them to see in the wearing of this garment a great truth; they lost the truth, and substituted the object-lesson as the end. They did not see the Christ.

Think how much substitution we find at the present time, among some who consider themselves the followers of Christ. With one class the sacred ordinance of the Lord's Supper, a means to a great end,—to commemorate the death of the blessed Christ,—has been perverted, and the small piece of wafer is made to be the essence of the very Christ. Having lost spiritual truth, they have lost the spirit of truth.

With others, the days of the supposed birth and resurrection of Christ are made days of great occasions when dinners, banquets, and gowns are the leading features of the

religious ceremonies. Much is made of these occasions as related to faith in the Christ; but they are poor substitutes for piety and spirituality. The Jews lost the knowledge of God in substituting the means for the end. Is there not a valuable lesson for the church now? There was a human righteousness. What should this be called?

Paragraph 18

e. The orthodox Jew, in addition to the wearing of this garment in the synagogue service, wears a small garment, called, *Arba-Kanforth* (literally, four corners) on his person all the time. Various reasons are given for its use; but the popular belief is that it discriminates the Jew from the Gentile. In case the former might lose his way, and be taken ill and die suddenly, by his wearing this small garment, the Gentiles would know that he was a Jew, and would have him buried in Jewish soil. For the Jews believe that they are to be raised from the dead at the last day; but they must either be found in Palestinian soil, or soil purposely made sacred for the Jews' resting-place.

Originally, all soil outside of Palestine was defiled, and not one particle was allowed to enter the Holy Land. Every bit of it must be shaken from the feet or from plants before entering the holy country. This leads us easily to understand what the Saviour intended to convey to the Jews, when He told the disciples that they should shake off the dust of their feet against the Jews, if the people would not receive their testimony. Mark 6:11. They would then be considered as defiled, unclean, lost, just like a Gentile.

Since their persecutions and scattering, they have separate burial soil in which the dead are deposited, and they believe that the Lord will accept this as the substitute for the soil of Palestine.



Spies on the Track of Christ

Paragraph 20

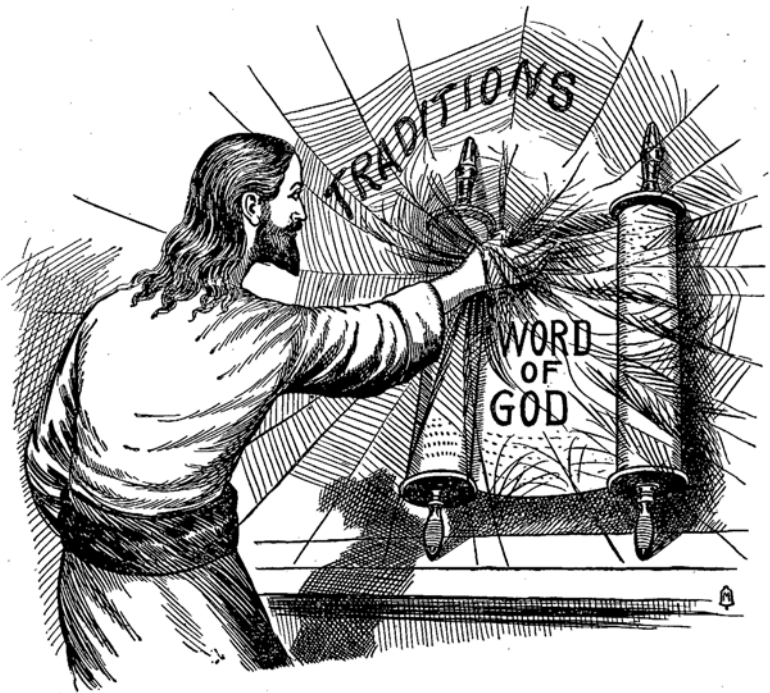
6. In the tract, "Sabbath," of the Mishna, the rabbis devoted a great deal of space to discussions of charms and amulets,—those that were approved and those that were not approved. From all this it would seem evident that they did have something to do with the art and practise of magic. Here is what the Jewish writings say of the kind of people the members of the Sanhedrin had to be:

"Rabbi Johanan says, None were allowed to sit in the Sanhedrin, who were not men of stature, men of wisdom, men of good appearance, aged, *skilled in magic*, and acquainted with the seventy languages, so that the Sanhedrin might not be obliged to hear through an interpreter." — "*Sanhedrin*."

Might this not suggest a partial reason why the Saviour told the Pharisees that they were the children of the devil, for they did the works of the devil. Astrology, sorcery, magic, were all the works of the devil,—which God strictly prohibited. Lev. 19:31; 20:6, 27; Deut. 18:9-12.

Paragraph 21

g. The Pharisees claimed that all the law, the prophets, and all the commands rested on the wearing of these phylacteries. Too much stress and importance could not be placed upon the wearing of these things. May we not see from this teaching a reason why the Saviour should say that on the two great commands of love to God and love to man, "hang all the law and the prophets," instead of on the wearing of the phylacteries? Matt. 22:35-40.



Christ Brushing away the Cobwebs of Tradition

CHAPTER VII

JESUS TEACHING THE LAW

“Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and *learn* of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11:28-30.

(167)

THE Saviour said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, *one jot or one tittle* shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."¹

PHARISEES MAKING A HEDGE FOR THE LAW

2. These words of Christ are simply wonderful, as we view them in the light in which they were spoken. In fact, what is true of these words is true of all the sermon on the mount. Every one of the beatitudes struck against some rabbinical view of the law; therefore the rabbis claimed that Jesus was seeking to break down, to subvert, and to change the law. The one burden of these leaders was to teach the law. (a) It was to make a hedge about it, to build a wall around it, to fence it in on every hand with so much explanation, that it could not be subverted, nor could the people be led away from it. The wise men said:

"Train up many disciples, and make a hedge for the law."—"Perka Avoth," chapter 1.

"Love mankind, and allure them to study the law."—*Ibid.*

"Who doth not increase his knowledge in the law, shall be cut off, and who doth not study the law, is deserving of death; and he who serves himself with the crown of the law, will be consumed."—*Ibid.*

¹Matt. 5: 17-19.

"He who augmenteth his knowledge of the law, augmenteth life."—*Ibid.*

"Rabbi Eleazer said, 'Be expeditious to study the law, that thou mayest know how to controvert the Epicurean.'" —*Ibid.*

"Two who are sitting together, and have no discourse concerning the law, are accounted an assembly of scorners; . . . but two who sit together, and discourse of the law, the divine presence may be said to rest upon them." —*Ibid.*

"Rabbi Akiva said, 'Tradition is a fence to the law.'" —*Ibid.*

"Rabbi Myer said, 'Diminish your worldly affairs and engage in the study of the law: . . . if thou neglect the law, there are many hindrances to oppose thee; but if thou hast labored in the study of the law, there is much recompense to be given thee.'" —*Ibid.*

"These are the things which have no fixed measure by the law; the corners of the field, the first-fruits, the offerings brought on appearing before the Lord at the three festivals, the practise of charity, and the study of the law."

"These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come; honoring father and mother, the practise of charity, timely attendance at the house of study, morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, making peace between man and his fellow. But the *study of the law* is equal to them all."—"Daily Prayers."

3. Much more might be cited as evidence that the burden of their toil was the fencing in of the law; yet everything that Jesus said seemed to contradict their views of the law, and to give it another meaning. The rabbis taught also the immutability of the law:

"A law of truth hath God given to His people, by the hand of our prophet, who was faithful in his house. *God will never change nor alter His law; for evermore there is none but His.*"—"Daily Prayers."

4. Thus we can see how the Saviour was brought face to face with their teaching of the law.

THE BEATITUDES

5. In the sermon on the mount, Christ said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."²

We know from the New Testament that the Pharisees were a proud, and haughty spirited class,³ and looked down on those who were poor in spirit. They taught that a man who was poor in spirit was despised of God;⁴ therefore they asserted that Christ's instruction was not in harmony with the law.

6. Jesus taught:

"Blessed are the meek: for they shall inherit the earth."⁵

But true meekness was unknown among the rabbis. They were unforbearing, loved the uppermost rooms at feasts,⁶ and delighted to be called by the title, Rabbi, Rabbi. They considered that as God was high and lifted up, the more exalted their position, and the more influence that went with it by way of being above others, the nearer they came to God.

²Matt. 5: 3. ³Luke 1: 51; 16: 14. ⁴Luke 18: 9-14.

⁵Matt. 5: 5. ⁶Luke 14: 7; Matt. 23: 6, 7.

THE PHARISEES KNEW NO MERCY

7. Jesus said:

"Blessed are the merciful: for they shall obtain mercy."⁷

But we know from what has already been quoted of their own sayings that they were strangers to this virtue. Jesus told them a little later:

"Go ye and learn what that meaneth, I will have mercy, and not sacrifice."⁸

And at another time He said to them:

"But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."⁹

8. This shows clearly that they had not yet learned the meaning of this quality. Perhaps it may be in place to quote a few more statements touching this point:

"A Gentile woman is not to be delivered on the Sabbath, not even for payment, neither is the enmity to be regarded. It is not to be done, even though no profanation of the Sabbath should be implied."—" *Hilchoth Shabbath*."

"Whosoever transgresses an affirmative commandment, for instance, he was commanded to make a tabernacle, and did not, he is to be beaten until his soul go out, without any consideration of his strength, and without dividing the flogging into three. And in like manner, whosoever transgresseth the words of the *wise men*, he is to be beaten without number and without mercy. Why is this called, flogging of rebellion? Because he has been obstinate to the words of the law, and to the words of the scribes."—" *Baal Aruch*."

"It is not permissible to give good advice to a heathen or to a slave."—" *Hilchoth Rotzeach*."

⁷Matt. 5: 7. ⁸Matt. 9: 13. ⁹Matt. 12: 7.

CHRIST PRESENTING HIS VIEWS TO THE PEOPLE

9. It had become customary with the people that among the first things a teacher had to do was to give his position on the law. Although the rabbis made hundreds and thousands of traditions with regard to the written law, it was absolutely necessary for every prominent rabbi to make known his views. Nearly all the rabbis had gone through the rabbinical schools.¹⁰ The newly graduated rabbi would nearly always, at the beginning of his ministry, quote positions taken by his predecessors. If he had any new or additional light, he would easily make the people believe that, since the views he held with regard to certain phases of the law were in harmony with what his forebears taught, if they were now alive and saw the new light as he saw it, they would agree with him. In this way, the rabbis advocated additional ideas, and the leaders did not seriously object to added teaching.

10. Not so with Christ. As far as giving His views of the law to the people, He was prepared to do that, and He did so.¹¹ He wanted the people to understand that it was perfectly proper for them to demand a man's position in regard to the law. This is doubtless why He began as He did. He gave them His exposition of the law of God. However, He did not introduce His instruction with any of the teachings of the rabbis. In fact, He had never been to any of

¹⁰Acts 22:3; Gal. 1:13, 14; Phil. 3:5, 6. ¹¹Matt. 5:17, 18.

their schools.¹² He had had nothing in common with their leaders. So to the leaders and to the rabbis there was something out of harmony between His teaching and their instruction.

CHRIST'S TEACHING STRANGE TO THE PEOPLE

11. Thus every one of the beatitudes was a direct contradiction of what the rabbis had taught upon the same subject. Not that it was opposed to the law which Moses gave, but to the exposition of the law as given by these theologians. The common people had not been accustomed to hear such a meaning given to the Scriptures: hence they were told by the scribes and rabbis that Jesus could not be a true rabbi or teacher, as He was opposed to the words of the wise men, and the words of the law.

12. Here is what an eminent authority says on this point:

"As something strange and new, these words fell upon the ears of the wondering multitude. Such teaching is contrary to all they ever heard from priest or rabbi."

"As Jesus in His character and work represented to men, the holy, benevolent, and paternal attributes of God, and presented the worthlessness of merely ceremonial obedience, the Jewish leaders did not receive or understand His words. They thought He dwelt too lightly upon the requirements; and when He set before them the very truths that were the soul of their divinely appointed service, they, looking only at the external, accused Him of seeking to overthrow it."

"The Pharisees noted the vast difference between their

¹²Matt. 13: 54, 55; John 7: 15.

manner of instruction and that of Christ. They saw that the majesty and beauty and purity of truth, with its deep and gentle influence, was taking firm hold upon many minds, and they feared that, if permitted, Jesus would draw the people away from them. Therefore they followed Him with determined hostility, hoping to find occasion for accusing Him before the Sanhedrin, and securing His condemnation and death.

"On the mount Jesus was closely watched by the spies, and as He unfolded the principles of righteousness, the Pharisees caused it to be whispered about that His teaching was in opposition to the precepts which God had given from Sinai. Many were saying in their hearts that Jesus had come to do away with the law; but in unmistakable language He revealed His attitude toward the divine statutes."—"*Thoughts from the Mount of Blessing.*"

THE LAW IMMUTABLE

13. Jesus knowing the feelings and sentiments which the Pharisees were endeavoring to instil into the minds of the masses, explained to the people His regard for the law. It was practically the same position that the scribes and Pharisees held. Here is a quotation showing how strictly the scribes and the Pharisees believed in the immutability of the law:

"These are they who have no part in the world to come, but are cut off, perish, and are condemned on account of the greatness of their wickedness and sin forever, even forever and ever,—*the deniers of the law.* . . . There are three classes of the deniers of the law. He who says that the law is not from God, yea, *even one verse or one word.* . . . He who says that the Creator has *changed one commandment for an-*

other, and that the law has long since lost its authority."
—" *Hilchoth Teshuva*."

14. Therefore the Saviour said:

"*One jot or one tittle* shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."¹³(b)

15. By this saying, He not only claimed to believe the law as fully as they did, but to a still greater degree. They said that not one *verse nor one word* could be abrogated; the Saviour declared not even one *jot or tittle*. It might be well to illustrate what is meant by this jot and tittle of the law.

THE HEBREW ALPHABET

16. There are twenty-two characters in the Hebrew alphabet. Besides these regular letters, there are five letters, called finals. When certain letters of the alphabet come at the close of the word, the letter takes on another form. This other form is called final. There are also some of the letters which are doubled. A letter is doubled by inserting a dot in the center of it. Of these twenty-two letters and the five finals, the smallest letter in the entire alphabet is called, *Yoth*, jot. It is as large as a comma in the English language. It is the tenth letter in the Hebrew alphabet. Some of the Hebrew characters have what is known as crowns or tittles. These tittles are about the size of the

¹³Matt. 5: 18, 19.

He Daled Gimel Beth Aleph

ה ד ג ב א

Yoth=Yet Teth Cheth Za-yin Vau

י ט ח ז ו

Lamech Nun Mem Lamed Chaph

ם נ מ ל כ

Resh Koef Tsadi Pe A-yin

ר ק צ פ ע

Tau Shin

ת ש

Finals

ץ ף ן ם ך

Hebrew Alphabet

dot of the i in the English language. It would be remembered that for many centuries the Hebrew was written by pen and ink, and so the writers or scribes often made some very pretty flourishes on some of the letters. The letter Yoth, jot, the smallest of the characters in the alphabet, has one of these tittles, or small points. So the smallest letter of the alphabet had one of these very small points. The Saviour, in order to show the people how He regarded the law as compared to the scribes and the Pharisees, said, in substance: Not only do I believe in the law as given by the Lord and by His servant Moses; not only do I believe in its perpetuity; not only do I believe that not a verse or a word can be changed; but I believe and I teach that *not the smallest letter in the Hebrew alphabet, nor the smallest point on that smallest letter of God's law*, can under any circumstances be set aside, or lightly esteemed. As long as the heavens and the earth shall remain, not a single point of any of the law shall be annulled. Yea, still more: Heaven and earth could more pass away than the smallest tittle of the law could fail.¹⁴

PHARISAICAL RIGHTEOUSNESS INSUFFICIENT

17. The people by this time began to wonder then what would become of all those Pharisees who taught them their view of the law, and who placed their standard of its righteousness as the correct one. (c) For the standard of righteousness as advocated by the Pharisees did not compare favorably with His exalted

¹⁴Luke 16: 17.

view of the law. Theirs, only concerned the exterior personage; His, dealt with the inward life. Knowing what was passing through their minds, the Saviour continued:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."¹⁵(d)

18. This assuredly was an open challenge. The rabbis had given their definitions of the law, and Jesus said they were erroneous; there was no salvation in them. In order then that the people and the Pharisees might get His view of the righteousness of the law, the Saviour took up certain principles of the decalogue, and gave His exposition of them.

CHRIST TEACHING THE LAW

"Ye have heard that it was said by [margin, to] them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."¹⁶

THE RABBIS UNNECESSARILY ANGRY

19. What a cutting saying this must have been to these theologians as they heard the words:

"Whosoever is angry without a cause."

If this be so, they must have reasoned, then our greatest men must be condemned; then there can be no hope for some of the great lights of Israel. This

¹⁵Matt. 5: 20. ¹⁶Matt. 5: 21, 22.

is the way many of them must have felt as they heard these truths, for it was not at all infrequent for a rabbi or a scribe to get angry without any provocation. It was but natural then for the masses, to imbibe the same spirit.

20. For instance: Shammi, the contemporary of Hillel the great, who lived about the time of the Saviour, was approached by a Gentile, who asked to be made a proselyte. But the inquirer said you must teach me the whole law while I stand on one leg. This so angered the rabbi that he secured a stick, and in a violent manner drove him away.

CHRIST'S DEFINITION OF MURDER

21. This saying of Jesus also placed murder in an altogether new light from what it had been generally viewed. The Pharisees defined murder as an avenging of one person of his fellow, especially his Jewish brother.(e) But this must be done with some outward object, or by physical force. According to the tract, "Hilchoth Rotzeach," laws of murder, there are scores, yes, hundreds of commands explaining rabbinical ideas of murder. Nevertheless, all these must be committed by some outward force. Jesus, however, showed them that murder was not merely a result of certain outward forces brought to bear upon an Israelite, but he was a murderer who only harbored hateful thoughts against any person; who said harsh words to his fellow man; who cherished revengeful feelings against his neighbor.(f) And no doubt, at that very time,

there were those in the audience who felt in their souls strong conviction of guilt.¹⁷

CHRIST DEFINING IMPURITY

22. Having finished His exposition of this command, He passed on to the next:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."¹⁸

23. What depth of thought and truth this definition of the seventh commandment contained; such ideas of purity were unheard and undreamed of. The Pharisees had spent many hours in giving instruction on the subject of marriage; its lawful and unlawful functions. The wise men had made no less than six hundred laws upon the subject, divided into seventy-one chapters. Yes, one entire division of the Mishna is devoted to the consideration of woman, and all that pertains to her welfare. But never, absolutely never, are there statements made that could in anywise compare with this. There was not a person but that felt guilty of having violated this command. What a *strange* doctrine indeed such an exposition of the law must have seemed to them. It is not strange, therefore, that the people should say, after He finished His discourse on the mount, that they

"Were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."¹⁹

¹⁷Luke 10: 25-37. ¹⁸Matt. 5: 27. ¹⁹Matt. 7: 28, 29.



Christ Freeing Man from Shackles of Tradition

24. To violate this command, a person had to think but an impure thought; to have an evil eye, or to look impurely upon a person. Such was the exalted view of the law in the sight of God and of Christ. Certainly the people could not accuse Jesus of overthrowing the law after hearing such expositions, even if that was the Pharisees' claim. If they had only correctly under-

stood the teachings of the prophets, how beautiful that scripture would have seemed to them as they listened to His precious and exalted principles of the law:

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."²⁰

CHRIST MAGNIFYING THE LAW

25. Surely this the Saviour did, as He caused these different principles to pass under the flash-light of His divine Spirit. How they shone with luster and brilliancy, as He portrayed them in their greatness and magnificence! This text in Isaiah did not mean, as the rabbis claimed, that the Lord had given Israel special privileges and advantages over all others, therefore He increased the law to six hundred and thirteen precepts. It meant that the Messiah who was to come would exalt the law by magnifying its principles; by revealing its true significance; by exalting its every precept; by showing that the law reached to the very depths of the secret recesses of the soul.²¹ This was exalting and magnifying the law. And why should not God be well pleased with this? Would it not enable the people to see their exceeding sinfulness?²² Would it not bring a hungering to every soul who desired to be freed from sin, and who wished to properly perform God's will?²³ Would it not make men hunger and thirst after righteousness? — Indeed it would; then by the righteousness of the righteous Messiah, who

²⁰Isa. 42: 21.

²¹Mark 7: 21-23; Heb. 4: 12.

²²Rom. 7: 7,

13; 8: 1-4. ²³Rom. 7: 22-25.

would impart the power of God to the soul, the people would be made better. Therefore God could be well pleased for His righteousness' sake; for Christ is His righteousness,²⁴ and He did magnify the law. He did not abrogate it; He did not allow even one tittle of it to fail. As long as the heaven and earth shall stand, so long will the binding claims of God's law rest upon the human race. Neither a single jot or tittle of it shall in anywise fail or pass away. It is by the life of Christ we see its exalted character. This definition of God's law will always remain the same; for Jesus Christ is the same yesterday, to-day, and forever.²⁵

²⁴Rom. 3: 25, 26. ²⁵Heb. 13: 8.

EXPLANATORY NOTES

CHAPTER VII

Paragraph 2

a. The reader should bear in mind that the scribes and Pharisees had rather confused ideas of the law and of all the Old Testament. Claiming that their teachings were not only equal to the law of God but even superior to the words of Jehovah, they did not discriminate as they should have discriminated between the law of God as given by Jehovah, the laws as given to the people by Moses, and the laws as made by the rabbis. Here is what the rabbis claim for the law of God and for their own law:

"The Biblical text is like water, the Mishna like wine, and the six orders like aromatic wine."

"The law is like salt, the Mishna like pepper, but the six orders like fine spices."

"The words of the scribes are lovely above the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty." — "*Masseceeth Sopherim*."

The whole Bible was divided into three great divisions,—the Law, the Prophets, and the Psalms or Scriptures. Luke 24:44. The people understood by the law either the ten commandments alone (Rom. 7:7) or else the ten commandments with the entire Pentateuch, the five books of Moses. Luke 2:23. The rabbis usually considered the ten commandments given on Mount Sinai as the very words of the living God. They recognized these precepts as eternal and everlasting. But there arose ideas that the law not only included the ten commandments, but it also took in the whole of the five books of Moses. That is why the books of Moses are sometimes called the law of the Lord. Luke 2:22, 23. It is clear, however, from the Bible that the ten commandments, the decalogue, the words which the Lord Himself

spoke on Mount Sinai in the ears of the people, are in a special sense *the law of God*. Ps. 19:7; James 2:9-11. Those words of God stand out differently from any other writings which the Lord gave to the people through Moses or through the prophets.

The rabbis taught that the prophets consisted of all the major and the minor prophets. The writings of the prophets finally came to be called, twenty-four; because there are twenty-four books which cover the writings of the prophets. The Scriptures, or the Sacred Writings, took in all the other books of the Old Testament. The book of Daniel, however, has been placed among the Scriptures.

As a result of these traditional ideas, the disciples themselves failed in the early days of their experience to see the difference. When the Holy Spirit was poured out upon them, and they had become free from their rabbinical notions, they saw the broad and marked distinction. They then saw that the law which God Himself gave to the people was in a special sense *the law of God*. They recognized that the laws which God gave to the people by the hand of Moses and by the prophets were also inspired by the inspiration of God, and they all had their place in the divine economy. They recognized also the writings of the rabbis, this hedge and fence which these rabbis sought to place around the law, in *their* true light.

The apostle Paul had special light along these lines, and to him the Holy Ghost made wonderfully clear the great difference between the eternal and immutable law of God, the ten commandments (Rom. 3:19) and the laws which God gave to the people through Moses. 1 Cor. 9:9. He also made very clear to the people the value of the law of the Pharisees. Phil. 3:4-7.

The church of to-day may learn valuable lessons along

this line. Frequently we find the same difficulty among leaders and teachers as existed in the days of the Saviour. People are apt to mingle the law of God, the Mosaic law, and the traditional laws of men, as one and the same thing. It is really making another hedge or fence for the law. Let us have the spirit of discernment, and let us see in the light of the teachings of Christ and of His apostles the meaning and value of each.

Paragraph 14

b. The Jews had the commandments divided into two parts. They called these two divisions, מצות גדולם *Mitsvos Gadolim*, the greater commandments; מצות קטנם *Mitsvos Katanim*, the smaller or lesser commandments. The greater commandments comprehended the first four of the ten; the lesser commandments comprehended the last six. Some of the rabbis entertained the idea that it was well-nigh impossible for any one to really observe the first four commandments of the decalogue. They taught that these were not to be disregarded. They realized that there was such a breadth to them, that it seemed impossible for them to keep these commandments. The morality was so great and the standard so high. This is true. These commandments are spiritual; and a person must have the Holy Spirit in order to keep them. Rom. 7:14. A person must really be born again in order to obey them. John 3:3. They therefore called these first four commandments the greater commandments.

The last six were called the lesser ones, because the rabbis claimed these commands had to do with man and his fellows. Although they recognized that these commands were also spiritual, they claimed that these last six could be observed. Still the rabbis failed to see the depth of spirituality in these last six. Although a great

deal of legislation was made with reference to these last six commandments, it is evident from the Saviour's talk with the rich young man that he did not see what was contained in them. Matt. 19:16-21. According to the letter of the law, as interpreted by the rabbis, they could be kept. For this reason, doubtless, the Saviour told the young man to observe the last six commandments if he wanted life. It was the Saviour's desire to teach the young man that there was a depth of meaning in these smaller commandments that neither he nor the rabbis had yet comprehended.

Paragraph 17

c. Here is a statement from the Talmud concerning the way the rabbis regarded the leading lights among the Jews, who lived about the time of Christ:

"Our rabbis have handed down the tradition that Hillel the elder had eighty disciples, of whom thirty were as worthy as Moses our master to have the Shekinah resting upon them. Thirty others were as worthy as Joshua the son of Nun that for them the sun should stand still. Twenty were in the middle rank, of whom the greatest was Jonathan, the son of Uzziel; and the least of all was rabbi Johanan Ben Zachai. Of this last-named rabbi it is said, that he did not leave unstudied the Bible, the Mishna, Gemara, the Constitutions, the *Haggadoth*, the niceties of the law, and the scribes," etc.—"*Bava Bathra*."

That the Pharisees had abounding faith in their predecessors as teaching the truth of the law and the true way of salvation, the above statement is evident.

d. There is in this statement of the Master a precious lesson for the church to-day. How often people will place great stress and emphasis on the teaching of men, rather than learn for themselves what the Lord has said in His word. We find some who are even willing to risk their soul's salvation in believing what others have taught,

especially if the teacher has a high reputation, and has received honors and titles from men. It would seem from the teaching of Christ that the righteousness needed to enter into the kingdom of heaven must exceed the righteousness of the scribes and Pharisees, whether they are ancient or modern.

Paragraph 21

e. Here is a sample of their laws touching this question:

"An Israelite who unintentionally kills his slave, or a sojourning proselyte, is imprisoned. [That is, he is placed in one of the cities of refuge.] And also, a sojourning proselyte that kills a sojourning proselyte, or slave, unintentionally, is to be imprisoned. But a sojourning proselyte who *unintentionally* kills an Israelite, even though it be unintentionally, is to be put to death."—"*Hilchoth Rotzeach*."

"An Israelite who kills a sojourning proselyte is not to be put to death by the *Beth-Din*, the house of judgment, for it is said, 'But if a man come intentionally upon his neighbor.'"—*Quoted in "Old Paths."*

This, of course, the rabbis taught, was only a Jew. The Scriptures, however, taught that this applied to the Gentile as well as to the Jew. Gen. 9:5, 6; Num. 35:15, 16.

f. Here are a few Talmudic illustrations which not only go to show the spirit of the Talmud to a non-Jew, but they also show that the Saviour knew well the spirit that actuated those men who felt as they did toward the Gentiles. There is much in the Saviour's teaching along this line that has considerable truth for the church in the twentieth century. This is what the Talmud says:

"A daughter of Israel shall not suckle the son of a heathen woman, because that would be to bring up a son for idolatry; neither shall she act as midwife to a heathen idolatress."—"*Hilchoth Accum*."

If there were no other person at hand to help this poor

woman, she would have to die. From the Pharisees' standpoint, that would not be murder. The woman was simply a Gentile.

Again it is written:

"Hence thou learnest, that it is forbidden to cure idolaters even for pay. But if he [that is, the Israelite] is afraid of them [that is, of the idolaters or Gentiles], or is anxious on account of the enmity, he may cure them for pay; but to do it gratuitously is forbidden."—*Quoted in "Old Paths."*

This shows clearly that the rabbis claimed no responsibility for the life of a non-Jew. If there were Gentiles living in a community and no one to help these poor people but Jews, the Jews might let them die if they chose; they could help them, if they took pay.

That the reader may clearly see the contrast between the Jew and the Gentile in the estimation of the leaders, the men who were so combative to the Saviour, we quote the following:

"He that sweareth to a Gentile must pay the principal, but is not bound to add the fifth part; for it is written, 'And lie unto his neighbor.'" — *"Hilchoth Gezala."*

"To restore to an Israelite anything that he has lost, is an affirmative commandment, for it is written, 'Thou shalt in any case bring them again to thy brother.'" — *Ibid.*

"Anything that a Gentile has lost is lawful, for it is written, 'With all lost things of thy brother's.' And he that restores it transgresses a transgression, for he strengthens the hand of the wicked of the world. But if he restore it to sanctify the Name, [that is, the name of God], that they may think well of Israel, and know that they are honest people, this is praiseworthy." — *Quoted in "Old Paths."*

"He that steals from a Gentile, or he that steals property devoted to sacred purposes, is only to pay the principal; for it is written, 'He shall pay double unto his neighbor.' To his neighbor, and not to devoted property. To his neighbor, and not to a Gentile." — *"Hilchoth Ganava."*

While such teaching is found in the writings of the Jews, it is encouraging to know that it is not lived up to; for the children of Abraham manifest a kindly and helpful spirit to Gentiles, if they have opportunity.



The Types Have Their Fulfilment in Christ



Israel Rejecting Her God by Worshiping the Golden Calf

CHAPTER VIII

WHAT THE JEWS MIGHT HAVE KNOWN

“Oh that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.”
Psalms 81:13, 14.

“Oh that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18.

(191)

ACCEPTING THE TEACHINGS OF MEN

FROM what has been written concerning the methods used by the rabbis in teaching the law and the word of God, the question, no doubt, must have arisen in the mind of the reader:

"Could the people of that time have known any differently, or could they have been taught other than they were?"

From the words of the Saviour it is evident that they might have known.¹ In fact there was not a truth that Jesus taught concerning Himself and salvation, which the Christian church has believed for centuries, but that the Jews might have known and fully understood, if they had only believed the Bible, and read it in the light of the Holy Spirit.² When men, however, will accept the sayings of their fellows because of superior intellectual ability,³ instead of believing the simple words of the Lord as they read, man-made traditions will surely be placed above the word of God, which in the end will lead men to become dark in their understandings,⁴ and to lose the true knowledge of God and of Jesus Christ whom He has sent.⁵

JESUS AND NICODEMUS

2. In the third chapter of John, we find a very interesting narrative which forcibly illustrates this truth. Nicodemus, a ruler of the Jews, came to Jesus by

¹Luke 19: 41-44; Matt. 23: 37; John 5: 40. ²John 6: 45; Isa. 54: 13. ³1 Cor. 2: 14. ⁴Rom. 1: 21. ⁵John 17: 3;

2 Tim. 2: 17, 18.

night. He had heard of Him in various ways, and had concluded he must have an interview with Him. Because of his position, this ruler felt it best not to make it public that he had condescended to call upon Jesus who was poor in this world's goods; whose education was so limited as compared with the extensive academical training the rabbis had; and whose early training was in such a low, outcast, and ostracized community. It is generally known that Nazareth and Galilee were so despised in the eyes of the rabbis that they scarcely could say a good word about them. Especially did the Pharisees mimic the way the Galileans spoke. This is evidently why the little maid so easily recognized Peter as being one of Jesus' disciples; for, said she:

"Surely thou also art one of them; for thy speech bewrayeth thee."⁶

Their pronounciation of the Hebrew gutturals was very different from that of the Judean Jews, and the rabbis of Palestine used this against them in ridicule. As for the city of Nazareth, it was generally recognized among the *Tanaim* teachers that this place could produce nothing of service or honor to the Jews or to their religion. No doubt it was such teaching that led Nathaniel to reply as he did to Philip, when the former was invited to come and see the Messiah in Jesus of Nazareth. Said Nathaniel with astonishment:

"Can there any good thing come out of Nazareth?"⁷

⁶Matt. 26: 73.

⁷John 1: 46.

It seemed to him strange and absurd that the long-looked-for Messiah should emanate from that rude, un-intellectual, obscure place, Nazareth. He changed his mind, however, when he personally investigated, for he saw in Him the Son of God, the King of Israel.⁸

NICODEMUS' OPINION OF JESUS

3. On the other hand, Nicodemus was a man of great learning and skill, a member of the council of seventy-one, the Sanhedrin, (a) and no doubt a member of the executive committee, the three leading members of the august tribunal. In other words, Nicodemus was one of the leading men of the Jewish nation at that time, a strict rabbi, one who closely followed the teachings and traditions of the Pharisees, a man of great wealth as well as of influence, holding the third position, probably, in all the government of Israel.⁹ It must have been to him a very humiliating thing to go to the lonely house where Jesus was abiding, to seek an interview with this Galilean young man.

4. Nevertheless, there was something in the man's heart that told him this young man was more than an ordinary man. He was performing great miracles; had a great following of the common people; was giving clear, lucid, and simple expositions of the law, and was a public benefactor. *His* miracles, in the eyes of Nicodemus, were considered greater than those traditional ones he had read about. If those wonderful

⁸John 1:49.

⁹John 7:45-53.



Jesus and Nicodemus

miracles which the rabbis claimed that they and others performed gave them the title of rabbi, surely, Nicodemus reasoned, this young man had a right to the title of rabbi, though the Pharisees would not sanction it. (b)

5. Thus addressing the Saviour, he continued:

"We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."¹⁰

JESUS' REPLY A SURPRISE TO THE RULER

6. Nicodemus considered this method of addressing Jesus as one of great honor and esteem. For such a noble Israelite to thus speak to so uneducated a man, a Galilean at that, having no prestige among the rabbis, was certainly a remarkable thing, especially since Nicodemus was quite an old man, and the Saviour was young. The Jewish teacher evidently expected to receive flattery and approval for this address, as such was the custom among the rabbinical class when addressing one another. Instead of Jesus' giving him what he expected, the man heard a most remarkable statement from the lips of the Nazarene:

"Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."¹¹

7. What can He mean? What can this young teacher imply by such a saying? Can it be possible that He does not consider me a fit subject for the kingdom of God? Me, a Jew, a rabbi, a member of the Sanhedrin, even a member of the *special committee* of the tribunal? Does He not know that any and every Jew, naturally, is a member of the kingdom of God, especially so when he has become a teacher of the people? Does He not know that the rabbis have

¹⁰John 3:2. ¹¹John 3:3.

taught that all the nations of the world will burn in the great day of judgment as a furnace, while all Israel, as a people, will be saved? Is He not aware that we have been instructed that Jehovah has set apart Israel for a people unto Himself? Can it be possible that He is ignorant of that statement of the rabbis:

"All Israel have a part in the world to come"?

And another statement:

"God had sanctified the Jews for His people forever, and had placed them on a footing with all the angels of His presence, with all the angels of His praise, and with all the holy angels that stand before Him"?

These and many other thoughts must have passed through the mind of this master in Israel, as he contemplated this reply of Jesus. It seemed to him as though Jesus could hardly have intended to have said this to him, had He known who His guest was. No doubt the ruler was greatly perplexed; for he could not possibly see through the thought of Jesus. What did He mean? Was it that there must be a literal birth, as of a child, in order to get into the kingdom of God? Hence the question:

"How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"¹²

8. Then Jesus replied:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again."¹³

¹²John 3:4. ¹³John 3:5-7.

NICODEMUS STILL PERPLEXED

9. This answer of the Saviour's seemed to perplex him still more. Such language he had never heard; such a qualification to become a member of the kingdom of God was unheard of by Nicodemus or his colleagues. But he evidently was at fault, for the Saviour continued:

"Art thou a master of Israel, and knowest not these things?"¹⁴

10. This reply was not only intended to inform Nicodemus in regard to what he wished to know, but it was also a stern rebuke to him for not knowing the word of God as he ought to have known it. Why should he not have known the birth of the water and the Spirit? Had not the Scriptures told about it? Had not God declared it in His word? Had he never read the following from the word of God, and should he not have known how to apply it?

A NEW BIRTH

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments."¹⁵

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity."¹⁶

¹⁴John 3: 10. ¹⁵Eze. 36: 25-27. ¹⁶Jer. 33: 7, 8.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."¹⁷

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."¹⁸

EVERY TRUTH OF SALVATION MIGHT
HAVE BEEN KNOWN

11. There can be no doubt but that Nicodemus had read these scriptures more than once; but it must have been with a clouded mind. His vision was blurred,¹⁹ because he had read them in the light of the teachings and traditions of the elders.²⁰ It would seem from the statement of the Saviour that all of the experiences relative to conversion, the new birth, the Holy Ghost, salvation, eternal life,—all these were in the Scriptures. Nicodemus should have known them. Yes, as a master in Israel, he *ought* to have known them. The Saviour expressed surprise that he did not know them. As a result of *his* not knowing them, the other rabbis also did not know them; the people, who depended for knowledge upon these leaders, were ignorant of them. Therefore, when the Saviour came to earth, the whole Jewish nation was ignorant of Christ, His work, His salvation, eternal life.

JEWS MIGHT HAVE ENJOYED GREAT LIGHT

12. The traditions of the rabbis had so hidden the purity of the truths of the gospel, that the people could

¹⁷Eze. 11: 19. ¹⁸Ps. 51: 10, 11. ¹⁹Isa. 28: 7.

²⁰Isa. 29: 13.

not understand the spiritual truths which Christ sought to impart to them. Had they only read their Scriptures as the Word expressed it; had they sought for the help of the Holy Spirit as it was their privilege, they might have had floods of light on all the great truths of salvation through the Messiah; then the Scriptures might have meant much more to them.

MANY OF GOD'S SAINTS ENJOYED THE LIGHT

13. It is often said that the Jewish people did not have the light of the gospel as people have it since the days of Christ's advent to earth; (c) but if we examine the Scriptures, we shall see a vast fund of truth that the Lord intended the Israelites to know, and which they might have in a large measure enjoyed. Because they did not behold the light that was shining in their pathway, the Lord was not to blame. Some of the faithful servants of God saw it; all might have seen it. Those who saw the light of Christ, even before His advent to this world, rejoiced in it, and looked forward to the glad day when they should behold more.

14. We now turn to a few scriptures which will make clear what the Jews might have known concerning the real practical gospel of salvation, as revealed through the Holy Spirit, and what they lost as a result of not knowing these blessed messages. As we observe these truths, we shall the better see how much of the word of God is being lost to-day, because of a

lack of study of these very same truths. It should ever be borne in mind that the Israelites were a typical people,²¹ all their experiences, therefore, were but illustrations for the church after Christ came in the flesh. Their failures were to be as sign-boards and mile-posts for the church of Christ, by looking at which they were to take heed and beware, lest they fall into the same snares as the ancient people of God.²²

THE GOSPEL

15. The apostle Paul tells us that the gospel of Christ is the power of God unto salvation to every one that believes it.²³ The salvation which the gospel brings, is the salvation from sin.²⁴ The Sin-bearer,²⁵ or Saviour, that brings this salvation, through the gospel, is Jesus Christ.²⁶ That there is no other gospel which has salvation from sin,²⁷ is evident by what the apostle Peter says;²⁸ hence the means of salvation has always been the same.²⁹ This the Jews might have known; this they ought to have known. Abraham knew it, and was saved through it. For we read:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, In thee shall all nations be blessed."³⁰

16. It is thus clear that Abraham had the gospel. It was the gospel of Christ, too, that he had. For the Saviour said:

²¹1 Cor. 10: 11; Rom. 15: 4. ²²Heb. 2: 1-3; 4: 1, 11.
²³Rom. 1: 16, 17. ²⁴Acts 13: 38, 39; Matt. 1: 21. ²⁵1 Peter
 2: 24. ²⁶Acts 3: 26. ²⁷Gal. 1: 6-8. ²⁸Acts 4: 12.
²⁹Isa. 43: 11. ³⁰Gal. 3: 8.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . . Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM."

ABRAHAM HAD THE GOSPEL

17. We can see from this answer of the Saviour to the Jews, that Abraham was saved through His merit, as the I AM here brought to view is none other than the Lord Himself, which is made clear in Exodus.³² Paul also tells us that the Seed to whom and through whom the promises were made, was Christ.³³ Thus it is plain that Abraham, the father of the Jews, in whom the Jews trusted and believed,³⁴ had the gospel of Christ, which to him was the power of God unto salvation; and this blessed gospel gave to him righteousness through faith.

"He believed in the Lord; and he counted it to him for righteousness."³⁵

"So then they which be of faith are blessed with faithful Abraham."³⁶

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."³⁷

Thus to Abraham was imparted the righteousness of God, through faith in the Lord Jesus.³⁸ This righteousness Paul tells us is the gospel of Christ, the power of God unto salvation to every one that believeth.³⁹ It was justification by faith⁴⁰ in the Lord Jesus alone, without good works outside of Christ.

³¹John 8: 56-58. ³²Ex. 3: 6, 13, 14. ³³Gal. 3: 16. ³⁴Matt. 3: 9; John 8: 39. ³⁵Gen. 15: 6. ³⁶Gal. 3: 9. ³⁷Gal. 3: 29.

³⁸Rom. 4: 22. ³⁹Rom. 1: 16. ⁴⁰Rom. 5: 1.

All this Abraham, the father of the Jewish race, had; Nicodemus might have had; the rabbis could have had; the people should have had.

THE GOSPEL TO THE FATHERS IN THE WILDERNESS

18. Not only did Abraham have the gospel, but the fathers in the wilderness also had it. They had all that Abraham had, and additional light besides. For, says the apostle:

"For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as *unto them*: but the word preached did not profit them, not being mixed with faith in them that heard it."⁴¹

19. It is here plainly stated that the gospel which the church had in the days of Paul, and which she has been enjoying ever since, was held first by the Israelites in the wilderness during their forty years' wandering. The question, however, might arise whether this was the gospel of Christ that they had, and which had saving power in it for them, as it had for Abraham? This is answered by the same apostle:

"Moreover, brethren, I would not that ye should be ig-

⁴¹Heb. 3:16-19; 4:1, 2.

norant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."⁴²

CHRIST WAS IN THE WILDERNESS

20. It is clear from these scriptures that it was Christ who was with them in the wilderness; it was the gospel of Christ they had at that time; it was a lack of faith⁴³ in this, Christ's gospel, that caused them to lose the promised inheritance and eternal life.⁴⁴ What was true of the Israelites at that time was true of their successors all through the ages. The men of God who lived close to the Lord, knew of this saving power, and were saved. The majority living far from the Lord, did not believe in Christ, did not receive Him as their Saviour, and hence were lost. This is very beautifully as well as graphically described by the prophet Isaiah:

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in

⁴²1 Cor. 10: 1-9. ⁴³Deut. 32: 20; Matt. 17: 17.

⁴⁴Num. 14: 30 35.

his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."⁴⁵

THE PROPHETS KNEW CHRIST

21. The prophets of God knew this saving power



Patriarchs and Prophets Knew the Gospel

⁴⁵Isa. 63: 7-9.

that was in Christ, and taught it to the people; but the latter did not see it because of their refusing to believe the word of the Lord.⁴⁶ They preferred to follow other teachers and leaders, who walked in the sparks of their own kindling.⁴⁷

Says the apostle Peter:

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."⁴⁸

22. These men enjoyed the Spirit of Christ; and as many as are led by the Spirit of God, they are the sons of God.⁴⁹ If any man have not the Spirit of Christ, he is none of His.⁵⁰ It is thus clear and conclusive that from the days of Abraham, yes, from the days of Adam,⁵¹ (d) the gospel of Christ was made known unto the sons of men, by the divine Spirit of God; and this blessed gospel through the Lord Jesus, brought salvation to every soul that believed it. This was the Saviour that Isaiah speaks of, for we read in the same book these words:

"I, even I, am the Lord; and beside me there is no Saviour."⁵²

Peter tells us there is no salvation in any other.⁵³

"For there is none other name under heaven given among men, whereby we must be saved."

⁴⁶Jer. 11: 10; 14: 13-15. ⁴⁷Isa. 50: 11. ⁴⁸1 Pet. 1: 9-11.

⁴⁹Rom. 8: 14. ⁵⁰Rom. 8: 9. ⁵¹Gen. 3: 15.

⁵²Isa. 43: 11. ⁵³Acts 4: 12.

The name of Jesus is the only saving name.

23. In view of these facts, it is not surprising that the Saviour should put the question to Nicodemus as He did:

"Art thou a master of Israel, and knowest not these things?"⁵⁴

We can see, then, added force in the Saviour's words, when He said:

"Thus have ye made the commandment of God of none effect by your tradition."⁵⁵

Through their abundant traditions they lost the true knowledge of the gospel and its saving power, substituting therefor the sayings and doings of men.

CONVERSION AND THE HOLY SPIRIT

24. It is often said that when Jesus came to earth a new era was brought about in the experience of mankind; and from this time forward men were to be regenerated through the Holy Spirit when the Holy Ghost would be poured upon them. Frequently the idea is conveyed that Pentecost marked the birth of the Holy Ghost; till this time very little, if anything, was known of the Holy Spirit. The Jews had nothing but law; their legality, somehow, brought them into certain favor with God.

NICODEMUS SHOULD HAVE KNOWN CONVERSION

25. However, it must be readily seen from the answer of Christ to Nicodemus that this was not so; for the

⁵⁴John 3:10. ⁵⁵Matt. 15:6.

subject under consideration was the new birth, the regeneration of the soul by the Holy Spirit which convicts men of sin, and converts them to God.

"Art thou a master of Israel, and knowest not these things?"⁵⁶

How surprised the Saviour seemed, that Nicodemus did not know what it was to be born again, to give his heart to the Lord, to be converted. It was evident that he should have known it, especially since he professed to be a student of the Word, as well as a leader of the people. His not knowing it, however, did not change the truth. It was *his* privilege as well as the privilege of every other man at that time to have known what conversion was; to have been born of the Spirit of God; to have received a new heart by the power of the Holy Spirit.

DAVID'S EXPERIENCE IN CONVERSION

26. Many instances of this truth might be cited, but one will suffice. This is the experience of David, and this experience is found in psalm 51. It was his confession and repentance of the awful sin he had committed, as recorded in the second book of Samuel.⁵⁷

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a *clean heart* O God; and renew a right spirit within me. cast me not away from thy presence; and take not thy Holy Spirit from me. *Restore* unto me the joy of thy salvation;

⁵⁶John 3: 10.

⁵⁷2 Sam. 11: 2-27.



David, the sweet Psalmist of Israel

and uphold me with thy free spirit. Then will I teach transgressors thy ways; and *sinner shall be converted unto thee.*"⁵⁸

27. From this scripture we learn the following:

a. David had become a backslider, and had lost the Holy Spirit.

b. He had once known what salvation was; through sin he lost it, and was now asking the Lord to restore it to him.

c. He once had been a converted man with a soul which had been clean and white; this he longed for again.

d. He had been a missionary worker, as a result of his experience in salvation; now he longed for the power of the Holy Spirit that he might see sinners reclaimed to God.

e. He had once thoroughly known the keeping power of God, and had enjoyed a free and full salvation. (*e*)

ALL THE PEOPLE MIGHT HAVE ENJOYED THE SAME EXPERIENCE

28. Now all this experience which David once had, and again longed for, came to him through Jesus, the Son of God, the Saviour of men.⁵⁹ He knew the Lord,⁶⁰ and had received this saving power from Him. This, Jesus Himself proved, when conversing with the Pharisees. It is true the people in general, even

⁵⁸Ps. 51: 7-13. ⁵⁹Matt. 22: 42-45. ⁶⁰Acts 2: 29-31.

in David's day, did not know this, and he gives the reason for it:

"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, *because I keep thy precepts.*"⁶¹

29. If the people, then, were as anxious to know the Lord as he was, if they longed to understand God's word as he longed, and desired the truth of salvation in their inward parts as he desired, they, too, would have known this grand truth.⁶²

THE HOLY SPIRIT GIVEN PRIOR TO JESUS' ADVENT

30. That the Holy Spirit was given to the people before the Saviour came, that David and others enjoyed it, is evident from the testimony of Jesus and the apostles. Many statements to this effect are also found in Moses and the prophets. We will first consider the testimony of the Saviour:

"And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David *himself said* by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."⁶³

The Saviour said that David had the Holy Ghost; and David lived more than a thousand years prior to the day of Pentecost of Acts 2:(f)

"And in those days Peter stood up in the midst of the disciples, and said, . . . Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost

⁶¹Ps. : 119: 99, 100. ⁶²2 Chron. 19: 7. ⁶³Mark 12: 35, 36.

by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."⁶⁴

This statement was made before the apostles had received the outpouring of the Holy Spirit.

DAVID'S OWN TESTIMONY

"Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the



Joshua Commanding the Sun to stand still

anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue."⁶⁵

"Then David gave to Solomon his son the pattern of the porch, . . . and the pattern of all that he had by the Spirit."

⁶⁴Acts 1:15, 16. ⁶⁵2 Sam. 23:1, 2.

"All this, said David, the *Lord* made me understand in writing by his hand upon me, even all the works of this pattern."⁶⁶

TESTIMONY OF OTHER PROPHETS CONCERNING

THE SPIRIT

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, . . . and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."⁶⁷

31. What was this last statement of Moses, if not a longing desire that all the people might receive the Holy Ghost? God longed to give it to them; but they were not converted; they knew not the regenerating power of the Spirit in their life, consequently were not prepared to receive the Holy Spirit.

⁶⁶1 Chron. 28: 11, 12, 19.

⁶⁷Num. 11: 24-29.

THE HOLY SPIRIT IN THE SCHOOL OF THE PROPHETS

"And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. . . . Then went he also to Ramah, . . . and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither, . . . and the Spirit of God was upon him also, and he went on and prophesied."⁶⁸

THE HOLY SPIRIT IN THE WILDERNESS

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his *Holy Spirit*: therefore he was turned to be their enemy, and he fought against them."⁶⁹

32. An abundance of evidence might be further produced from the Scriptures, clearly showing that the people in the days prior to the advent of Christ, enjoyed the experience of conversion, and the gift of the Holy Spirit, if they would only believe the Lord and receive His blessing. It was for every one, for God

⁶⁸1 Sam. 19: 20-23.⁶⁹Isa. 63: 7-10.

never has been any respecter of persons. The reason, however, why the majority of the people did not receive it, was because of their lack of faith in the salvation of God,⁷⁰ and in His servants who delivered the messages of salvation.⁷¹ They preferred to have the *smooth* sayings⁷² of the teachers and the leaders, therefore they lost the precious gift of God.

THE SUBSTITUTE FOR THE SPIRIT

33. As has been mentioned in a previous chapter, several centuries prior to the first advent of our Saviour, the rabbis instituted this spurious substitution for the Spirit of God, the *Bath-Kol*, the daughter of a voice. This fraud, however, could not be discerned but by the rabbis; and the poor people were left in entire ignorance of the precious gift of the Spirit. This no doubt partially explains the reason why the disciples were so perplexed when Jesus told them of the coming of the Spirit to *them*, which they were to receive, while the world and even the learned rabbis would reject it.⁷³ To think *they* could have the real gift which Jesus told them was so precious, and the rabbis and other learned men would not receive, was to them inexplicable. However, all *could* receive this blessed gift, if they would only open their hearts to receive it.⁷⁴

A GENERAL SUMMARY

34. Thus salvation, conversion, the Holy Spirit, and

⁷⁰Isa. 59: 1. ⁷¹2 Chron. 36: 15, 16. ⁷²Isa. 30: 10.

⁷³John 14: 6; 17: 22. ⁷⁴Acts 2: 38, 39.

all other gifts necessary for the salvation of the soul, were manifested in the word of God; and all these every one might have received through Jesus Christ, before His appearance in the flesh. Many of the people did avail themselves of these precious blessings, and were saved. This was true of Abel, of Enoch, of Noah, of Abraham, of other patriarchs. Moses, many of the prophets, priests, kings, as well as some of the more pious of the people of God, enjoyed this salvation.⁷⁵ Then the Old Testament Scriptures, rightly understood, clearly reveal that the Jews might have known many wonderful truths concerning the Lord Jesus; might have been prepared to receive Him when He came; might have been the heralds to the world of the grand and glorious gospel message of the Christ who had come; might have been freely and fully saved. Tradition, human-theology, man-made teaching, and the philosophy⁷⁶ of so-called science⁷⁷ obstructed the channel of the soul; and those very people to whom He came, knew Him not.⁷⁸ What a sad thought! What a terrible fate!⁷⁹

THE CHURCH OF TO-DAY,

35. The church, however, should bear in mind the fact that all this which happened to the Jews has a very forcible lesson for the present time.⁸⁰ We are repeatedly admonished by the apostles and the prophets

⁷⁵Hebrews 11.

⁷⁶Col. 2: 8.

⁷⁷1 Tim. 6: 20.

⁷⁸John 1: 11. ⁷⁹Matt. 23: 34, 35; Luke 23: 27-30.

⁸⁰Isa. 30: 8, margin.



Teaching human Theology

that everything that happened aforetime was to illustrate to the church of Christ for to-day what the people might expect, should they follow now in a similar course.⁸¹ If, however, the professed people of God will take heed to the admonitions and rightly interpret that people and those times, a great deal may be received which they otherwise must lose. But we see at the present time much of the experience of Israel being repeated,—the teachings of philosophy, the teachings of science, the traditions of the elders and of the theological leaders, the higher criticism of the word of God, the destruction of much of the truth of the gospel, the neglect of the study of the blessed Bible. When we consider how little the Bible is studied at the present day, and how much less its grand truths are understood and practised, we can discern that the same path in which the ancient people of God traveled is being again beaten down. The masses are depending largely upon the few teachers to interpret the Word for them, and many of these are constantly differing in opinion. Consequently spiritual death is resulting. Form is being substituted for devotion; outward demonstration takes the place of piety; large edifices are an indication of spiritual growth.⁸² Yet the form of godliness without the power of God is vain in His work and worship.⁸³ The teachings of men in the place of

⁸¹Rom. 11: 17-23.

⁸²Hosea 8: 14.

⁸³2 Tim. 3: 1-5.

the word of God are lifeless and spiritless;⁸⁴ and with God such worship is vain.⁸⁵

WHAT THE JEWS OUGHT TO HAVE KNOWN,
THE CHURCH SHOULD KNOW

36. If men would but take heed and observe what occurred as a result of the Jews' instituting so many customs they might be saved from falling into the same snare, as well as from the same results. God's word is true; His word is sure. What the Jews might have known they lost sight of; what the church of to-day may know, it is not earnestly seeking for, because the teachings of Moses and the prophets are laid aside. Then while it is called to-day,⁸⁶ let the salvation of God be sought as revealed in His own word; then life, power, and blessing will come to thousands of hearts,⁸⁷ who in turn will bless others. The experience of the Jews will then be a valuable lesson. The Holy Ghost, faith, conversion, salvation, sanctification, obedience, as well as all the other gifts of the Spirit, will once more be manifested with power.⁸⁸

⁸⁴2 Cor. 3:6. ⁸⁵Matt. 15:3, 6, 9; Mark 7:3, 7, 9, 13.

⁸⁶Heb. 3:12-15. ⁸⁷Joel 2:23-27. ⁸⁸John 14:26; 16:13.

EXPLANATORY NOTES

CHAPTER 8

Paragraph 3

a. Just when the Sanhedrin came into existence is not definitely known. One thing is certain, it must have come into existence some time during the Grecian rule, as the word, Sanhedrin, though written in Hebrew characters, is a Greek word. It is true that this council was called by a Hebrew title, *בית דין הגדול*, *Beth Din Ha-go-dol*, the great house of judgment. But if this had been its original name, it never would have accepted the Greek title, for the Jews naturally abhorred the Grecians.

In one of the most important tracts of the Talmud, is found the following:

"Moses received the law from Sinai, and transferred it to Joshua, and Joshua to the elders, the elders to the prophets, and the prophets transferred it to the men of the Great Synagogue. Simon the Just, was one of the last survivors of the Great Synagogue."—"*Perka Avoth*."

This Simon the Just lived about the second century before Christ; and at this time the teachings of the wise men carried much weight with the people.

In another treatise of the Talmud we find the following:

"Moses our master, promoted Joshua with his hands: for it is written, 'And he laid his hands upon him, and gave him a charge.' And in like manner with regard to the seventy elders, Moses, our master, promoted them, and the Shekinah rested on them; and these elders promoted others, and they again others; and thus we have a succession of promoted persons, until the Council of Joshua, and until the Council of Moses, our master."—"*Hilchoth Sanhedrin*."

Again; we find the following:

"Although the oral law was not written, Moses, our

master, taught it in all his councils with the seventy elders: Eleazar also, and Phineas, and Joshua, all three received it from Moses. But to Joshua who was the disciple of Moses, our master, he delivered the oral law, and gave him a charge concerning it. In like manner Joshua taught it by word of mouth all the days of his life, and many elders received it from Joshua, and Eli received it from the elders, and from Phineas."—*Preface to the "Yad Hachazakah."*

In this way, and by such a line of reasoning, it is claimed that the oral law and the teachings of the council were continually handed down through the ages, till we come to the Great Synagogue. All the councils had this authority given to them, and this was true at the time of Christ. From the best information we can gather, the Sanhedrin came into existence about the second century before Christ.

This oral law was the ground work of the Sanhedrin. See Explanatory Note b, paragraph 8, chapter 3. At first they had seventy elders appointed; but this was not exactly as it was in the days of Israel.

In the Talmud, we find the following on this point:

"How many councils or tribunals ought to be established in Israel? The Great Council in the temple, called the great Sanhedrin ought to be established first, and the number of its members ought to be seventy-one; for it is written, 'Gather unto me seventy men of the elders of Israel.' To them Moses is to be added as it is written, 'And they shall stand there with thee.' This makes seventy-one." — "*Hilchoth Sanhedrin.*"

As to who should constitute the members of the Sanhedrin, the Talmud has the following:

"The command is, that there should be in the Great Sanhedrin, priests and Levites, for it is written, 'Thou shalt come to the priests, the Levites.' But if they find none, though they be all mere Israelites, this is lawful." — "*Hilchoth Sanhedrin.*"

Of the power of this council, we find the following recorded:

"A king is not to be appointed except by the council of seventy-one. The minor councils through the tribes and towns are not to be established except by the council of seventy-one. Judgment is not to be passed upon a tribe that has been entirely seduced, nor upon a false prophet, nor upon a high priest in capital cases, except by the Great Council. . . . In like manner an elder is not declared rebellious, . . . except by the Great Council, . . . nor the elders led forth to measure in case of a slain person, except by the command of the Great Council, for it is written, 'Every great matter they shall bring to thee.'" —"*Hilchoth Sanhedrin*."

These statements verify the truth of the New Testament concerning the composition of the Sanhedrin. Matt. 2:3, 4. It also shows that Christ could not have been put to death without the authority of the Sanhedrin. Matt. 16:21; 26:59. Efforts are being made in these days to prove that it was impossible for the Sanhedrin to meet at night, as is recorded in the New Testament; but we find that the oral law itself teaches that a man, especially a person of authority, could not be put to death without the judgment of the seventy-one.

They had full power to judge the people, and to execute the judgment. Their method of execution was originally strangulation; afterward they adopted crucifixion. This power of execution was removed about the middle of the second century before Christ.

Paragraph 4

b. The Talmud teaches that the rabbis had power to work miracles. Here are one or two statements:

"If the righteous wished, they might create the world. for it is written, 'But your sins separate,' etc. Rabba created a man, and sent him to Rabbi Zira. He spoke with

him, but when the other did not answer him, he said, 'Thou art from magicians, return to thy dust.' Rav Chanina and Rav Oshaia used to sit every Sabbath eve, and study the book of *Yetsira*, creation, [a mysterious Cabalistic book] and then created for themselves a three-year-old calf, and ate it." — "*Hilchoth Sanhedrin*."

Again; we find the following:

"Rabba and Rabbi Zira made their Purim entertainment. When Rabba got drunk, he arose and killed Rabbi Zira. On the following day he prayed for mercy, and restored him to life. The following year, Rabba proposed to him again to make their Purim entertainment together, but he answered, 'Miracles do not happen every day.' " — "*Megillah*."

Most of the miracles and wonders the rabbis were supposed to have performed were done either in darkness or when no one was around to see. Here, however, Jesus was doing wonderful things. He was healing the sick, opening the eyes of the blind, and performing great cures. They were not being done for personal or selfish gratification; they were not done to satisfy the curiosity of the rabbis. They were done at midday, in the sight of all the people, as part of the great work of Christ's teaching. They were done for the benefit of the people. This carried great weight with Nicodemus.

Paragraph 13

c. In Series I, "Divine Plan of the Ages," Published by the International Bible Students' Association, Brooklyn, N. Y., 1911, page 206, is found the following:

"For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection has been impossible, though the effort of some to do so has been commendable, and not without beneficial re-

sult. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. *And not until the gospel age was a way of escape brought to light."*

It is evident that this is not in harmony with the word of God. It shows, first, that whoever did try to get back to God, did it with his own effort. Therefore, there was no divine assistance and no Christ in the soul.

Secondly, it teaches that there was no real gospel hope through Christ, for the first four thousand years of this world's history. At least two evils are involved in such teaching. The one is that it robs Christ of His divinity and glory, and power to save man ever since the fall in Eden; the other is, that it conveys the idea that the gospel of Christ is but two thousand years old, and that no one on the other side of the personal advent of Christ to this earth ever had any knowledge of the salvation of God through the Lord Jesus. The Bible teaches that such doctrine is error.

Paragraph 22

d. The blessedness of the complete gospel of Christ is contained in this one verse, Gen. 3:15. It not only promises a Saviour to die for the sins of the world; it also promises His second coming, the destruction of Satan, and the restoration of the earth to its Edenic beauty. All this was accomplished through Jesus only. He came and died for sins according to the Scriptures; He will come again according to the Scriptures; He will destroy Satan according to the Scriptures; He will restore all things to their Edenic beauty. Thus Christ was revealed to Adam, and the gospel, or good news of salvation, must have been known by him.

Paragraph 27

e. As a sample of modern perversion of the word of



Destroying the Truth of the Gospel

God and of the erroneous teaching of the new birth, here is the following:

"Jesus.—Our nation is a consecrated nation, a covenant people. They were all baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant at Sinai; but they have forgotten their covenant, some are openly living as publicans and sinners, and many others are self-righteous hypocrites; hence John's preaching and that of my disciples—a return to God and to a recognition of the covenant made; and the baptism of John signifies this

repentance and reformation of heart and life, *and not the new birth*. But unless you have more than this you will never see the kingdom."

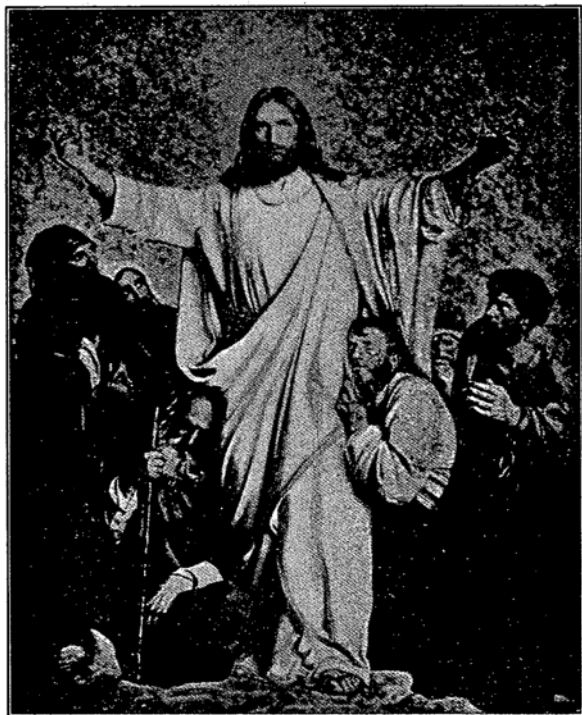
"Let me give you an illustration by which you will gain some idea of the beings who, when born of the Spirit, will constitute this kingdom:—'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth—So is every one that is born of the Spirit!' As the wind blows here and there, you can not see it, though it exerts an influence all about you. You know not whence it comes, nor where it goes. This is as good an illustration of those *born of the Spirit in the resurrection*, those who will 'enter into' or constitute the kingdom which I am now preaching. They will all be as invisible as the wind, and men, not born of the Spirit, will neither know whence they come nor whither they go."—*Series 1, "The Plan of the Ages," pp. 279, 280.*

These quotations purport to be part of a conversation which Jesus had with Nicodemus. From the above it is evident that the author of, "The Plan of the Ages," disputes the statement of Christ that in order to get into the kingdom of God, Nicodemus must *now* have a new birth. He claims that the new birth is the resurrection of the dead, which is to take place at the second coming of Christ. It appears that the author of that series of Bible studies does not teach the same doctrine that Christ taught. Jesus said that men must be born again *now*; they must *now*, in this world, have a new heart and a new birth. That author says that the new birth takes place at the resurrection. Who is right? Who teaches the truth?

Paragraph 30

f. Matthew says, in chapter 1:17 of his Gospel, that twenty-eight generations elapsed from David to Christ. From the birth of the Saviour to the outpouring of the Spirit on Pentecost was about thirty-four years. Accord-

ing to chronology, David was in his prime about one thousand and fifty years before the Christian era. Add to this the years from the Saviour's birth to the experience of Acts 2, and we have nearly eleven hundred years.



Christ's Invitation to Come



Eden Restored

CHAPTER IX

JESUS TEACHING THE TRUE VIEW OF THE KINGDOM

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:3-5.

WHEN the Messiah came to visit and to redeem His people,¹ it was not his purpose to teach any new religion. Neither the Father nor the Son had made any plan that the truth of God, as taught in the Old Testament, should be overthrown,

¹Luke 1:68; 7:16.

or that with the advent of the Holy Messiah another religion should be set up.²

2. We find recorded in the early days of the Babe of Bethlehem, that His mother took Him into the house of the Lord, and followed the custom in regard to little children as recorded in the Pentateuch.³ When the father of John the Baptist was under the influence of the Holy Ghost, he said:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies; and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."⁴

CHRIST'S COMING FULFILLED SCRIPTURE

From this scripture, it is seen that this man of God said by the inspiration of God that the coming of the Holy Messiah and the coming of His forerunner, John the Baptist, was to fulfil that which had been promised by the Lord to Abraham and to David, and which had been spoken by the mouth of all the holy prophets since the beginning of the world.⁵

²John 5: 45-47.

³Luke 2: 21-24.

⁴Luke 1: 68-74.

⁵Acts 3:18, 21.

3. The coming of the Saviour to earth was to make clear and plain to the people what had already been predicted in the writings of the prophets. Here is a prediction of great value:

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."⁶

And the following testimony in the New Testament will clearly show who is meant by this person:

"Wherefore when he [that is, Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."⁷

4. Thus we see that it was predicted in the word of God that when the Messiah should appear, He would not destroy or do away with the truth of God which had been taught and which had been believed prior to His appearing. He was to come to declare what had been said of Him in the volume of the Book. He was to come to fulfil all that had been prophesied of Him.⁸ He would come and prove that what had been written of Him was true.⁹

⁶ Ps. 40: 6-9.

⁷ Heb. 10: 5-7.

⁸ 1 Pet. 1: 10, 11.

⁹ Acts 13: 38, 39.



The Volume of the Book

THE TRUTH COVERED BY TRADITION

5. A great deal of the truth, however, which the people had in their possession was so covered up by the rubbish of men, that one phase of His mission was to destroy those erroneous ideas. This Jesus Himself said was part of His work:

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter

things which have been kept secret from the foundation of the world."¹⁰

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."¹¹

6. Here we see that He had come to expose the errors of their tradition, and to make plain the truth of God which had already been given to them. He had not come to shake their faith in the word of God,¹² or to change their belief in the law of God,¹³ in the testimony of the prophets,¹⁴ or in the teachings of the sacred Scriptures.¹⁵ These Holy Oracles were the same as they were when the Lord originally inspired them, and he desired the people to know that he had no thought nor wish to say anything different concerning them than they had been taught to believe. But there were so many strange and peculiar notions given to the people as interpretation of those truths of God's word, that it was part of His work to

¹⁰Matt. 13: 10-17, 34, 35. ¹¹Isa. 29: 13, 14; Matt. 15: 7-9.

¹²Luke 16: 31. ¹³Matt. 5: 17. ¹⁴Luke 24: 27.

¹⁵Luke 24: 47; John 5: 39.

tear off the mask covering these precious truths, and place them before the people in their true setting.¹⁶ The people had the light, they had the candle, they had the lamp;¹⁷ but it was covered with human rubbish; hence the light did not shine.¹⁸ The lamp needed trimming. To trim the light was one of the features of Christ's mission.¹⁹

THE JEWS TAUGHT CONCERNING THE KINGDOM

7. One of the truths which the Jews had been taught to believe, was that there was to be a kingdom set up for them. They were instructed by the rabbis that when the Messiah appeared, the kingdom of God would be set up. The people were instructed that there awaited them many beautiful glories when the Holy One of Israel should come; and at that time the Lord would more than compensate them for the sorrows, the trials, and the sufferings, they had endured. The leaders quoted many scriptures to them from the word of God to show them that when the Messiah appeared, there would be a great glory for them; that if they only followed what the rabbis said, and were true to the teachings of the word of God as outlined by these leaders, all would be well with them at the appearance of the Sent One of God.

8. This idea of the kingdom was a Scriptural one. It had been taught in the word of God for hundreds of years; and Israel looked for its coming a long

¹⁶John 8: 12.

¹⁷Ps. 119: 105.

¹⁸Matt. 5: 15, 16.

¹⁹John 1: 7-9.

time. Among the passages used to prove that the kingdom would come, and that it would be set up, were those brought to view in the prophecy of Daniel. These passages are among the prominent ones that the rabbis claimed were given by inspiration for the hope and encouragement of the people. Here are some of them:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"And the time came that the saints possessed the kingdom."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."²⁰

9. Of course there were many passages that they selected from the writings of other prophets; but they held before the people the idea that there was to be a kingdom set up, and this kingdom would last forever. It was very easy for the rabbis to convince the people that Israel meant the saints.^{21(a)} It was therefore for the Jews that this kingdom was to be set up. The Scripture taught that it was the saints who should

²⁰Dan. 2: 44; 7: 22, 27, 28. ²¹Ps. 50: 4; 145: 10.

take the kingdom.²² When the saints took this kingdom, no other people would have any chance to get it. So everybody that was not a son of Abraham would have no part in this kingdom. There was therefore no hope that any person would ever share in this kingdom but the Jews.

10. Every successive generation of rabbis increased ideas concerning this kingdom; and what one rabbi or one rabbinical school did not say in its favor, other rabbis and other schools said. It was impressed upon the Jews that the kingdom must come, and it must be set up when the Messiah appeared. Therefore it was the longing of the people all the time for the Messiah to come, and for the kingdom to be established.

THE KINGDOM TO BE IN JERUSALEM

11. The idea was also prevalent among the Jews that this kingdom would be established in Jerusalem. The rabbis taught that since Jerusalem was the place which God had selected to place His name in, that must be the place where the kingdom would have to be set up. Here is the scripture:

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem:

²² Dan. 7:18.

they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."²³

Here the rabbis claimed they had certain ground for believing that the kingdom would be erected in Jerusalem, and this would be the place where the saints; that is, all the children of Israel, (b) would finally gather, and enjoy the glories of the good things which the Messiah would bring to them at His appearing.

12. For some time prior to the appearing of the Messiah, there had been a feeling among the people that the time was at hand when Messiah should come.²⁴ As in the days of their ancestors in Egypt, when they were in deep sorrow and affliction the Lord heard their cries and sent a deliverer and brought them forth from the land of Egypt,²⁵ so they felt that the time must soon come when the Lord would send them the promised Deliverer, the Holy Messiah, and free them from their terrible affliction which they were enduring at the hands of Rome. They believed that a Deliverer would surely be raised up, and then they would triumph over their enemies.²⁶

EATING AND DRINKING IN THE KINGDOM

13. The rabbis also instructed the people that when Messiah came and set up this kingdom, it would be a time of great rejoicing and much enjoyment.²⁷ The rabbis had the program all arranged, the plans were suited to their own tastes,²⁸ and an elaborate affair it

²³Ps. 122: 1-7. ²⁴Luke 2: 25, 38. ²⁵Ex. 2: 23-25; 3: 7, 9.

²⁶Luke 1: 74.

²⁷Rev. 19: 7.

²⁸Mark 12: 38, 39.

was to be. Since this kingdom was to be for the saints, and the saints are only those who are Israelites, the most prominent of the Israelites would be the most prominent in this kingdom. Since Abraham, Isaac, and Jacob, were the fathers and patriarchs of the children of Israel, they were to be among the first ones in this kingdom.²⁹ It was arranged that the wise men would be near to them in order of succession. The rabbis and the sages had so arranged it that they would be very much in evidence in that glorious kingdom. The rabbis also taught that when this kingdom was established, it would really be the "World to Come,"³⁰ the "Garden of Eden." In their minds, they had associated these ideas. Some of this authority they said they had gathered from the Scripture; and some they had inferred from the Scripture, but settled by their own traditions.

14. Inasmuch as this kingdom was to be the "*O-lom A-bo*," the future, the world to come, the rabbis said that in this glorious kingdom there would be eating, drinking, and plenty to delight the senses.³¹ After the idea had been promulgated by the leaders and sages that there was to be eating and drinking in the future abode of bliss, when the Messiah would set up the kingdom,³² the rabbis felt it incumbent upon them to have the bill of fare all arranged. There are many things in the New Testament which indicate that

²⁹Luke 13: 28.

³⁰Heb. 2: 5; 6: 5.

³¹Luke 14: 15.

³²Luke 22: 30.

this was the view the people held at that time. And to this very day, the pious orthodox Jew has the bill of fare all made out of the things that they are to have in the kingdom.

15. The rabbis taught that two dishes would especially be enjoyed in the kingdom; one was to be a dish of flesh, and the other a dish of fish. This is still the current view of the pious orthodox Jew. Perhaps it may be of interest to the reader to notice a few of these statements as recorded in the writings of the Jews:

"He will certainly bestow on us the portion which he hath promised of old. The sporting of Leviathan with the ox of the high mountains [this the rabbis refer to the behemoth of Job 40:15, etc.] when they shall approach each other and engage in battle. With his horn he thrusts at the mightiest beasts, but the Leviathan will leap towards him with his fins and great strength. His Creator will then approach him with his great sword, and will prepare him for a banquet for the righteous, who will be seated at a table formed of jasper and carbuncle, with a river of balm flowing before them. Then they will delight themselves and be satisfied with the bowls of wine prepared at the creation, and reserved in the wine-press." — *"Prayers for the Day of Pentecost," translated by D. Levy, and quoted in "Old Paths."*

16. As to this great ox referred to in Job 40:15, one commentator, Ralbag, says:

"Behemoth is the name of a great beast."

Another commentator, the learned Rashi, says:

"Behemoth, that is prepared for the time to come."

He says further, in his comment on the text, Psalms 50:10, that the words *Behemoth Beharra Ellef*,—which we translate, “the cattle upon a thousand hills,”—refer to “Behemoth upon a thousand hills;” and then he adds:

“This is he that is prepared for the banquet of the time to come; for he eats up the produce of a thousand hills in one day, and every day it grows again.”

Another eminent commentator, Jonathan, in his Targum, says:

“For every beast of the wood is mine, and I have prepared for the righteous in Paradise pure cattle, and the wild ox [the Hebrew words for this wild ox are, *Shor Abor*, a term understood by every orthodox Jew to refer to the great animal which is to be killed for the great supper in Paradise], that feeds every day upon a thousand mountains.”

This is this commentator's paraphrase of verse ten, in the fiftieth psalm. More might be mentioned concerning the meat menu, but this must suffice.

17. Now for a few statements concerning the fish part of the bill of fare:

“Rabbi Judah said, Rav said, Everything that God created in this world he created male and female. And thus he did with Leviathan the piercing, and Leviathan the crooked serpent; he created them male and female. But if they had been united, they would have desolated the entire world. What, then, did the Holy One do? He took away the strength of the male Leviathan, and slew the female, and salted her for the righteous for the time to come, for it is written, ‘And he shall slay the whale that is in the sea.’ In like manner with regard to Behemoth, upon

a thousand mountains. He created them male and female, but if they had been united they would have desolated the entire world. What then did the Holy One do? He took away the strength of the male Behemoth, and made the female barren, and preserved her for the righteous for the time to come." — "*Bava Bathra*."

18. Again another rabbi, Moses the son of Nachman, says:

"And our rabbis have said that the great whales mean Leviathan and his mate; for God created them male and female, and salted her for the righteous for the time to come."

Another rabbi, Maimondies, sums up the whole situation as follows:

"The great hope is, that Messiah shall come and raise the dead, and they shall be gathered into Paradise, and there shall eat and drink, and be in good health to all eternity." — "*Sanhedrin*."

19. This idea of having a menu spread in the kingdom is one that has been held by the Jews for more than two thousand years. The rabbis suggested what they thought should be the menu, and sought to find Scripture as evidence that it was so. Inasmuch as the people at the time of the advent of the Messiah had many of these ideas, it must have afforded a great deal of joy and pleasure to the people when John the Baptist announced to them that the time had come when the Messiah would appear, and that the kingdom of God was very near.³³ The rabbis had taught

³³Matt. 3:2.

that they were to receive very great honors in this kingdom to come,³⁴ and the Messiah would honor them above all others at His appearing.

20. They furthermore taught that while every Israelite would sometime have a part in this world to come,³⁵ the sages and wise men would be the "elect." They were to be a sort of aristocracy in the "world to come." The rest of the people would not be in condition to appreciate this glorious abode of bliss and felicity, because they had not had the education and the preparation. It meant that a person, to enjoy the glories of the future kingdom, must be a wise man,³⁶ and must have a great deal of learning. The masses of the people, known as *Am-arat-sem*, illiterate, uneducated, would not be entirely cast away. They would have a small place somewhere; but the men who were wise, and had spent much time in study and preparation in the law, would be the "elect." They would be the specially favored class when the Messiah, or Deliverer, should come.

JOHN PREACHING THE KINGDOM

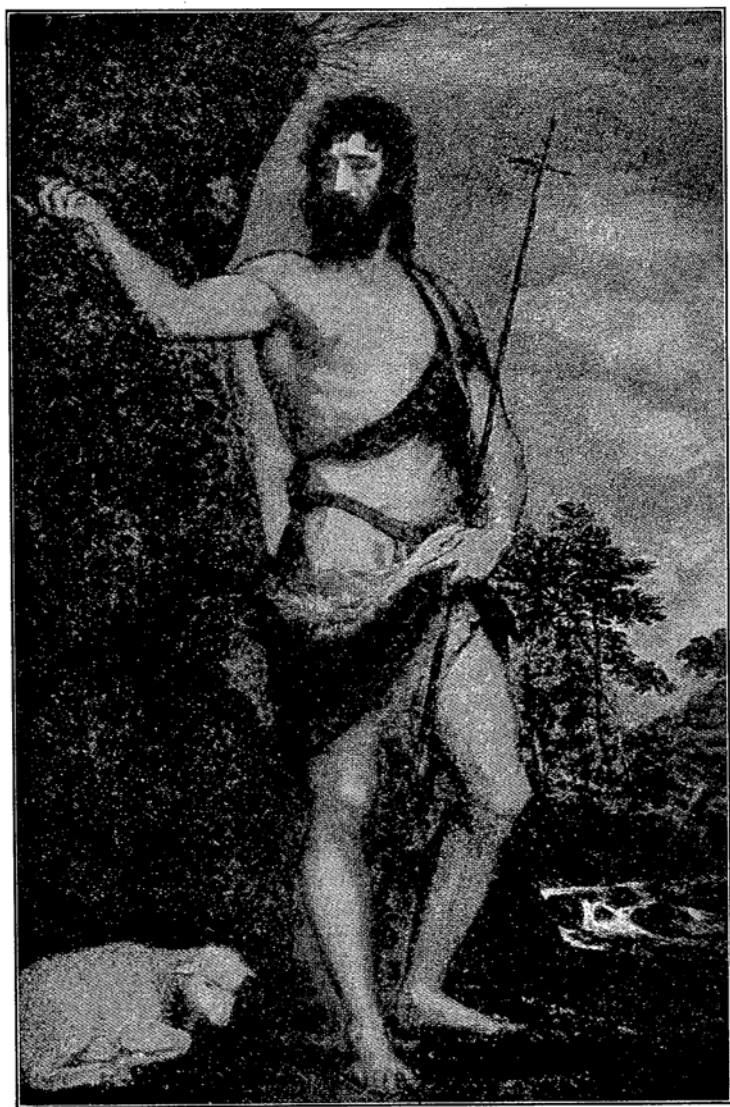
21. This in general was the idea held by the rabbis and the people at the time when our Lord was to appear. John the Baptist heralded the approach of the coming of the Messiah.³⁷ When John began his work, the people doubtless wondered what he would

³⁴James 2:1, 2.

³⁵Isa. 60:21.

³⁶Jer. 8:8, 9; Isa. 29:14.

³⁷John 1:26, 27.



John the Baptist

say. They no doubt wondered what his announcement would be. So, in his message, he said:

"Repent ye; for the kingdom of heaven is at hand."³⁸

The key-note struck,—the kingdom,—seemed in harmony with what the rabbis had taught; but there was a peculiar teaching in connection with his work. He taught that the people should repent. In fact one salient feature of his work seemed to be, calling the people to repentance. This was not considered a part of the work of the "world to come." John, however, continued his message:

"Bring forth therefore fruits meet for repentance."³⁹

"I indeed baptize you with water unto repentance."⁴⁰

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."⁴¹

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance."⁴²

22. There is no doubt but that many of the people were perplexed as they heard the words of this messenger. Surely he could not be the man that the rabbis had been telling about. It is true that he began his work by introducing the coming of the kingdom; but the burden of his work seems to be that we should repent. What have we done that we need to repent? Have we not been true and pious

³⁸Matt. 3: 2.

³⁹Matt. 3: 8.

⁴⁰Matt. 3: 11.

⁴¹Luke 3: 3

⁴²Luke 3: 7, 8.

Jews? Have we not followed the teachings of the rabbis?⁴³ Have we not followed Abraham,⁴⁴ and have we not had the rite of circumcision performed?⁴⁵ Have not our rabbis taught us that when the time came, we should be the ones who would have a part in the world to come? Why do we need to repent? Can this really be the Messiah? It would seem that this was just the condition of the people at this time; for it is written:

"And as the people were in expectation [margin, in suspense], and all men mused [margin, reasoned or debated] in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."⁴⁶

This was especially true of the prominent ones among the rabbis and the Pharisees; for when they went to hear him, John said unto them:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."⁴⁷

⁴³Matt. 23: 4. ⁴⁴Matt. 3: 9. ⁴⁵John. 7: 22.

⁴⁶Luke 3: 15-18.

⁴⁷Matt. 3: 7-9.

It would seem from the teaching of John that all their calculations were to be upset. If what he taught were true, then where would be their glory in the "world to come," the kingdom of God that had been promised? His preaching was as applicable to the leaders as to the masses.⁴⁸ There seemed to be no difference with him. He taught the ordinary man as he denounced the leading man. He put them all in the same class.⁴⁹ He said that rabbi, priest, elder, Pharisee, and publican were all on a common ground, and all needed the same work done to be ready for the kingdom.⁵⁰

ERRONEOUS IDEAS OF THE KINGDOM HELD

BY RABBIS

24. This was not in harmony with their views. This man could not be sent of God. The leaders and the teachers decided that his views of the "world to come" and the glories of the new kingdom were all out of harmony with what they believed and expected. They would not encourage the people either to believe that John was right. Especially did they frown on his work when they saw how friendly he seemed to the poor, despised publicans and sinners.⁵¹ It seemed to them as though these very ones that were not expected to have had preparation for this coming kingdom, were the ones that John took great interest in; these very despised ones were coming to him in

⁴⁸Luke 3: 7-14.

⁴⁹Mark 1: 3-8.

⁵⁰John 1: 19-27.

⁵¹Luke 3: 12.

flocks to be baptized;⁵² and he was baptizing them.⁵³ No, no; this man has not the correct message of the kingdom. There will be no good time for us according to his teaching and preaching.

25. The result was that the Pharisees and leaders repudiated John and his message of the kingdom; they concluded that the Baptist was in error. His views were not in harmony with what they believed and advocated; therefore he was wrong. Part of his message was right; namely, that the time was here when the kingdom should be established; but the message of repentance and of preparation, this was not the teaching now that the people needed. So the word of God says:

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."⁵⁴

THE MESSIAH PREACHING THE KINGDOM

26. The messenger further announced the coming of the Messiah to be at hand;⁵⁵ shortly afterward Jesus appeared, and was baptized.⁵⁶ He went into the wilderness to be tempted of the devil;⁵⁷ and for about six weeks he was away from the people.⁵⁸ After he returned, he began His public labors, and this was His message as He commenced His work:

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the

⁵²Luke 18: 10, 11.

⁵³Luke 7: 29.

⁵⁴Luke 7: 30.

⁵⁵Luke 3: 16.

⁵⁶Mark 1: 9-11.

⁵⁷Matt. 4: 1.

⁵⁸Matt. 4: 2.



Messiah Announcing the Kingdom of God

kingdom of God is at hand: repent ye, and believe the gospel."⁵⁹

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."⁶⁰

27. The Messiah began His labors by announcing the kingdom of heaven at hand. He *also* called the people to repentance. His work then followed along the same line as that of John.⁶¹ It should also be observed that in the Saviour's work, as He began, He told the people to repent, and to believe this good news.⁶² They had been waiting for and expecting the good news of the coming Messiah and of the setting up of this glorious kingdom; now the Messiah says the good news is here,—the kingdom is at hand. In order for you to be in condition to receive the good news and all that I am to bring to you with regard to this kingdom, you must repent. If you do not repent, you will not be able to appreciate what I have for you.

28. Shortly after He inaugurated His work, He selected twelve disciples,⁶³ and these He sent forth among the people.⁶⁴ This was the message they were to bear among the people who were looking for the kingdom:

"The kingdom of heaven is at hand."⁶⁵

A little later He selected seventy men, and made

⁵⁹Mark 1: 14, 15.

⁶⁰Matt. 4: 17.

⁶¹Matt. 11: 7-10.

⁶²Mark 1: 15.

⁶³Matt. 10: 1.

⁶⁴Matt. 10: 5.

⁶⁵Matt. 10: 7.

them messengers of His work among the people. Of them the Scripture says:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."⁶⁶

PREPARING THE WAY

29. It is observed from this message that the Saviour was sending out these disciples to prepare the way for Him to follow.⁶⁷ The one central thought of their teaching was to be the kingdom. In this way they would show to the people that the time had really

⁶⁶Luke 10: 1-9.

⁶⁷Luke 10: 1.

come when the message of the kingdom was due.⁶⁸ He wanted the disciples to do what they could to change the sentiment of the people in regard to the kingdom; for there was a terrible disappointment awaiting them.⁶⁹ Their entire views of the kingdom were to be changed. All they had heard and learned of the rabbis on this subject was wrong.⁷⁰ The rabbis had given them an incorrect view of the word of God concerning the kingdom.⁷¹ The rabbis had not misled them by telling them that a kingdom was to be established. They had not falsified when they told the people the Deliverer would come and the kingdom would be established. This part of the teaching of the rabbis was true; but the leaders had perverted the word of God. They had given the people strange, mystical, and erroneous ideas of this kingdom;⁷² and he wished these forerunners to prepare the way by announcing to the people that the kingdom of God not only was at hand, but it had come nigh to them.⁷³ That is to say, the Messiah wanted these disciples themselves to know that in the coming of the Messiah, the kingdom of God had come; and in order for the people to understand the nature, the work, and the purpose of the kingdom, they must repent of their sins, and be in condition to receive the good news.

30. Further: Instead of the people's expecting that the kingdom of God was about to be set up from

⁶⁸Mark 1: 15. ⁶⁹Luke 24: 21. ⁷⁰John 8: 24. ⁷¹Luke 11: 52

⁷²Matt. 23: 13.

⁷³Luke 10: 11.

a rabbinical point of view, the disciples were to heal the sick, to raise the dead, to cast out devils,⁷⁴ and to do such things as the people would appreciate as blessings. In this way, it was doubtless the desire of the Messiah to prepare the people for a correct understanding of the kingdom of God.

JESUS AND HIS DISCIPLES HEALING THE SICK

31. The Saviour went about the cities and villages healing all that needed help,⁷⁵ and helping all that would believe in Him.⁷⁶ There was not a soul who needed assistance that He refused.⁷⁷ He fed the people when they were hungry;⁷⁸ He raised their dead when they asked Him;⁷⁹ He opened the eyes of their blind;⁸⁰ He did everything that He possibly could to make the people happy.⁸¹ At the same time that he was doing this kind of work, He was preaching to the people that the kingdom of heaven was with them,⁸² was among them,⁸³ was at hand.⁸⁴ The following scripture brings out the thought very clearly:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed

⁷⁴Matt. 10: 8. ⁷⁵Matt. 9: 35. ⁷⁶Mark 9: 23, 24.

⁷⁷Matt. 11: 28; John 6: 37. ⁷⁸Matt. 14: 15-21.

⁷⁹Luke 8: 41-55. ⁸⁰Matt. 20: 30-34. ⁸¹Mark 7: 37.

⁸²Luke 4: 43. ⁸³Luke 17: 20, 21. ⁸⁴Matt. 4: 17.

with devils, and those which were lunatic, and those that had the palsy; and he healed them."⁸⁵

32. No doubt the people as well as the disciples became perplexed concerning the kingdom. Instead of the Messiah's telling them about the beautiful times they were going to have in the kingdom, in the way of eating and drinking and merrymaking, He was preaching that they should have faith in God.⁸⁶ He was telling them that they should be kind and loving and merciful and gracious.⁸⁷ He was teaching them that hardly any one was ready for the kingdom,⁸⁸ because of their conditions and their dispositions.⁸⁹ He was giving them new and different views of the kingdom than they had been accustomed to hear.

33. In His first public sermon, the Sermon on the Mount,⁹⁰ He told them some things in regard to the kingdom. In order to be a member of that kingdom, the people had to be contrite in spirit; they had to be humble and meek; they had to be merciful and pure; they had to be reviled and persecuted.⁹¹ In order to enter into that kingdom, they would have to be changed people. Instead of having some peculiar change in their lives and conduct after they entered into that kingdom, the change must come beforehand.⁹²(c)

⁸⁵Matt. 4: 23, 24.

⁸⁶Mark 11: 22.

⁸⁷Matt. 5: 3-9.

⁸⁸Matt. 20: 21, 22.

⁸⁹Luke 9: 54-56.

⁹⁰Matt. 5: 1.

⁹¹Matt. 5: 11, 12.

⁹²Matt. 5: 5, 8.

JESUS GIVES TRUE IDEA OF THE KINGDOM

34. Certainly this was a new order of things.⁹³ This was surely a change in teaching. Indeed, this was altogether unexpected. Yet it was not changing the word of God to teach in this way. This method of teaching was in harmony with the word of God.⁹⁴ In fact, it was the true teaching of the word of God.⁹⁵ It was unmasking the rabbinical teachings, but it was the truth of God concerning the kingdom. In order that the people might get this point strongly, the Messiah said:

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”⁹⁶

35. The Saviour practically said that the very ones who claimed to be the chief exponents of the word of God concerning the “world to come,” “the Paradise of God,” the kingdom of God, were the ones who would not get there at all. The rabbis and leaders who professed to have the keys of this kingdom, to unlock it at their will, and admit all whom they thought worthy to go in there,⁹⁷ would be the ones who would not enjoy its bliss at all.⁹⁸ Is there not much force and significance in the following statements of the Saviour, in view of the previous statements?

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac,

⁹³Matt. 9: 16, 17. ⁹⁴Matt. 7: 12. ⁹⁵Deut. 18: 18, 19.

⁹⁶Matt. 5: 20. ⁹⁷Matt. 8: 12. ⁹⁸Matt. 23: 24-28.

and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."⁹⁹

36. Would this indicate, then, that the Pharisees and the scribes had taught the people no truth at all? Would this saying of Jesus show that the Pharisees did not lead the people into any truth? Would not this statement of the Messiah prove that He repudiated the Pharisees entirely, and would eventually overthrow all the religion and teaching which they had inculcated? In other words, would not this statement of the Saviour indicate that all that the Pharisees had taught the people, whether from the Bible,—the Law, the Prophets, and the Scriptures,—or from any other source, He was about to overturn, that he might institute a new order of things—a new religion, a new kingdom, a new way of worshipping God? Let the Messiah answer this question. Here are the words of the Master:

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: *all therefore whatsoever they bid you observe, that observe and do*; but do not ye after their works: for they say, and do not."¹⁰⁰

37. The Saviour did not come to overthrow the teachings of the word of God. In all His labors and in all His teachings, He took the word of God as His standard of authority.¹⁰¹ He recognized that the Pharisees were called to do the work that Moses did.

⁹⁹Matt. 8: 11, 12.

¹⁰⁰Matt. 23: 1-3.

¹⁰¹Matt. 8: 1-4.

They were the teachers of the people, called to teach them the word of God. As far as the leaders taught the people the word of God as Moses gave it to them, they were to follow such teaching. Jesus recognized the authority and instruction of Moses.¹⁰² He recognized that the Pharisees and scribes taught Moses and the prophets. He told the people to follow the teachings of these men as far as they taught the truth of Moses; but not to follow them in their conduct. They said Moses taught certain things; and by their traditions and by their wrong views of the words of God, they perverted all the truth they taught. They said one thing, and acted another.¹⁰³ Their phylacteries, their desire to be rabbis, their desire for supremacy, their traditions concerning many things,—all these were not in harmony with the teachings of Moses.¹⁰⁴ These things were not an exposition of the word of Moses; therefore, the Messiah told the people not to follow the leaders in these things. He told the people not to obey their traditions. He came to tear off the mask of tradition,¹⁰⁵ but He did not come to do away with the religion of the Bible. This was the same religion now as the true religion always had been; but the traditions which were placed upon this religion, He had come to destroy and to thrust aside.

JESUS TEACHES BY PARABLES

38. That the people might have a correct view of

¹⁰²John 5: 45-47.

¹⁰³Matt. 23: 27, 28.

¹⁰⁴Matt. 23: 5-10.

¹⁰⁵Col. 2: 20-22.

the kingdom, the Master taught them a great many parables.¹⁰⁶ In these parables He sought to make clear to their understanding the true nature and import of the kingdom. He never for an instant allowed them to think that there was not to be a kingdom set up. He never breathed one word to oppose the idea of the kingdom as the people had been taught. It was the wrong views of the kingdom that they had been taught that He was seeking to undo. He tried to show them the true view of the Scriptures concerning the kingdom. For this reason he opened to their understanding the nature and purpose of the kingdom.¹⁰⁷

39. There was no doubt another reason why He spoke to them of the kingdom by parables. He knew well what the rabbis had taught the people, and He also knew that His teaching would be contrary to what the Pharisees had taught. To come out openly and publicly expose their errors, and in this way tear off the mask, the Master knew would arouse much prejudice. It would be of little use to drive out the darkness by sweeping it out with a hard brush. The better way to rid the darkness from the soul would be to let the light shine.¹⁰⁸ In this way, the Messiah could teach the truth of the kingdom; He could expose the errors that had been taught; He could show the people the contrast between the truth and the error; He could make even the Pharisees, the opposers,

¹⁰⁶Matt. 13: 3, 34, 35. ¹⁰⁷Matt. 13: 3-50. ¹⁰⁸John 1: 7-9.

see the contrast between their views and His views of the word of God.¹⁰⁹ At the same time, He could clothe His language with such figures that no one of the leaders could claim that they were being exposed, for fear that they would bring condemnation upon themselves.¹¹⁰ No one but God could do this; Jesus did it, and He did it well.¹¹¹

40. By studying these parables of the kingdom, as recorded in Matthew 13, it will be seen that Jesus taught that the first and most important thing concerning the kingdom was for men to have a pure heart. The kingdom would first have to be established in the human heart, and everything that was in the human heart unlike God and unlike the teaching and conduct of the Master, would have to be eliminated.¹¹² So the first principle of the kingdom of God is conduct. The first requisite is to have a changed heart, a new life; it is to be born again.¹¹³

41. Jesus did not stop here. He went on to show that when an individual has the King in his soul, the King's law in his heart, and is under direct and full control of the government of the King, the time will come when this individual will have a beautiful place, a kingdom, to go into.¹¹⁴ Jesus did not leave the people with the impression that all of the kingdom of God was the pure life. In order to get into the beau-

¹⁰⁹Matt. 21: 45. ¹¹⁰Matt. 21: 46; Mark 14: 2.

¹¹¹John 1: 49; Mark 7: 37. ¹¹²Matt. 13: 4-8, 18-23.

¹¹³John 3: 3.

¹¹⁴Matt. 13: 43.

tiful place, there must first be a beautiful life;¹¹⁵ while we are fitting up the life, the Lord is fitting up the place.¹¹⁶ There must be the kingdom within first, before we can enter into the kingdom. After the kingdom has been established in us, then we shall be established in it.¹¹⁷

42. When all who shall believe in this view of the kingdom shall be accepted, it is then that the wicked will be separated from the good, and everything that is vile will be cast out.¹¹⁸ In other words, before the kingdom of God is set up in its glory and in its power, all people must have the kingdom of God's grace set up in their hearts; otherwise, they will never have any part in the kingdom of glory.¹¹⁹ There will not be allowed to enter into that kingdom of blessedness and happiness anything that is defiling or unclean.¹²⁰ This the Messiah made very clear at the beginning of His exposition of the kingdom, as He knew it was taught by the word of God.

43. He said, furthermore, that the world would know of this view of the kingdom before the glorious kingdom would be set up.¹²¹ Those who would accept Him as the Messiah and Saviour would have this kingdom of grace set up in their hearts.¹²² These would be born again, and would be changed into this blessed kingdom of peace and righteousness. They would have

¹¹⁵Matt. 13: 47-50. ¹¹⁶John 14: 1, 2. ¹¹⁷Rom. 14: 17.

¹¹⁸Matt. 13: 40-42. ¹¹⁹Matt. 25: 31; 16: 27. ¹²⁰Rev. 21: 27.

¹²¹Matt. 13: 38-42.

¹²²1 Cor. 6: 9, 10.

such a taste of joy and peace in Him, after He dwelt in them,¹²³ that they would long to tell this good news to every one who would listen. They would have a kingdom of peace in their heart, in order to enter a kingdom of glory. When that work should be finished, and the whole world should be warned of the nature and the work of the Messiah, then the end would come, and the glorious kingdom of God would be set up.¹²⁴ All those who had not accepted of His law and of His grace, would be burned up in the fire, and would have no part in the world to come, in the kingdom of God.¹²⁵

THE GLORIOUS KINGDOM

44. The Saviour having explained this view of the kingdom to them, having taught them that the work done in the heart is really the kingdom of God within,—the pure life of Jesus through the indwelling of the Holy Spirit,¹²⁶—He decided to reveal to them a foretaste of the other view of the kingdom,—the kingdom in its power and in its glory. He was going to give them an idea of what the kingdom will be when it is set up in its loveliness and splendor. So He said to them:

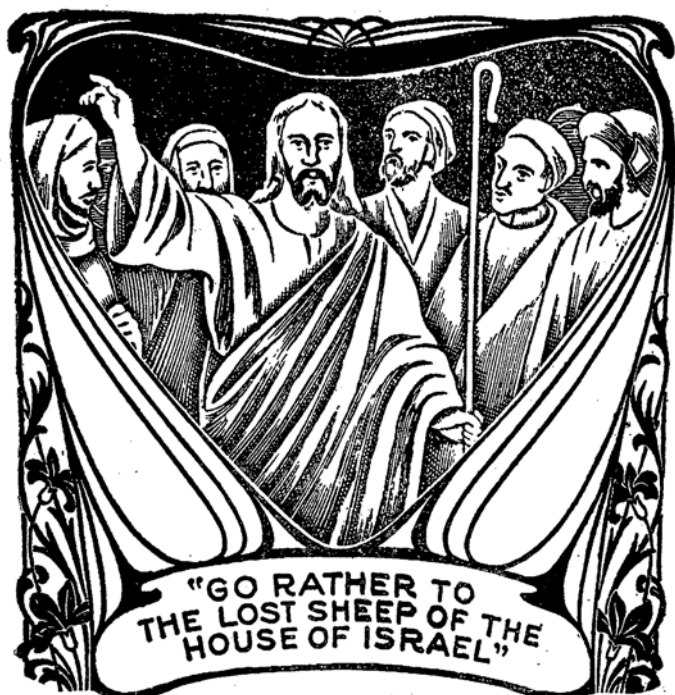
“Verily I say unto you, There be some standing here, which shall¹²⁷ not taste of death, till they see the Son of man coming in his kingdom.”

45. This must certainly have appealed to them, for

¹²³Eph. 3: 17-19. ¹²⁴Matt. 24: 14. ¹²⁵Matt. 13: 42, 43, 49, 50.

¹²⁶John 15: 1-7.

¹²⁷Matt. 16: 28.



Jesus Sending forth the Disciples to Teach the Kingdom

this was the very thing that they had been hoping to hear since the Messiah had come. Doubtless from the time that these disciples had heard the first announcement of the kingdom at hand, they were longing to see the glory of this kingdom. The rabbis had told them that the prophet Daniel had spoken of just such a thing; and now their interest must have been aroused as Jesus uttered these words. For here is the scripture which states this:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."¹²⁸

46. By degrees the disciples were coming to see that Jesus was the Messiah, the Son of man. Now that the Holy One had said that they were to see the kingdom and the Son of man in that kingdom, it was a most beautiful thing to them. Their hearts must have been enraptured. How the disciples must have longed for the privilege of seeing that kingdom. How they thought of the rabbis, and what these rabbis would say, if they could see it. The next few days must have been interesting and anxious days with the disciples; for He had not said that all, only some, of them would see the Son of man coming in His kingdom. After a week's patient waiting, (d) the record says:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for

¹²⁸Dan. 7: 13, 14.

Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."¹²⁹

By reading the accounts of Mark and Luke, we learn that the Saviour invited His disciples to go with Him to engage in a season of prayer.¹³⁰ While He was praying, the heavens opened, and He was given this vision. Here they saw a miniature representation of the glorious kingdom of God. Here was Jesus to represent the King in that kingdom. Here was Moses, and here was Elijah. These two men were to represent two classes of people who would be with Jesus in the kingdom when it should appear in glory. Moses died, and was taken to heaven by Jesus.¹³¹ Elias (Elijah) never died. He was taken to heaven in a chariot, bodily. He was translated without having tasted death.¹³² This was to show to the disciples that when the glorious kingdom of God would be established, it would be at the end of the world.¹³³ This was in harmony with what He had already taught them.

47. After the good news of the kingdom was preached to all the world, then the Messiah would come the second time in power and great glory.¹³⁴

¹²⁹Matt. 17: 1-5, 9. ¹³⁰Mark 9: 2-7; Luke 9: 28-35

¹³¹Deut. 34: 5; Jude 9. Compare 1 Thess. 4: 16.

¹³²2 Kings 2: 11. ¹³³Matt. 13: 40-43. ¹³⁴Matt. 24: 14, 30, 31.

Those who would be alive at His appearing would be translated without tasting death, even as was Elijah the prophet.¹³⁵ Those who died in Him, since the beginning of the world,—those who had trusted in Him, those who had the principles of the kingdom in their heart, those who had been converted and had been born again, in every age and from every clime,—would be raised from the dead at that time.¹³⁶ Then the glorious King with the glorified saints, all translated and all immortalized,¹³⁷ would constitute the everlasting and glorious kingdom of God. This doubtless was the lesson that the Master taught these disciples at this time. They had seen a glimpse of this kingdom; but they were not to tell of it till after He was raised from the dead.

THE KINGDOM FIRST IN THE HEART

48. This latter idea of the Saviour must have perplexed the disciples, for the scribes and the Pharisees had taught them otherwise; and almost everything the Messiah told them seemed to conflict with the ideas of Scripture which had been taught them since their infancy. It seemed that the ideas of the word of God they had received from the rabbis were so different from what Jesus was giving them, that it often led them to ask many questions.

49. Here is what one writer says:

“As Jesus ministered to the vast multitudes that gathered

¹³⁵1 Thess. 4:17.

¹³⁶1 Thess. 4:16.

¹³⁷1 Cor. 15:51-54.

about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor."

"While they had been with Him, the disciples had often been perplexed by the teaching of the priests and Pharisees, but they brought their perplexities to Jesus. He had set before them the truths of Scripture in contrast with tradition." — *"Desire of Ages," trade edition, pages 406, 407.*

50. After the Messiah had been with the people for about three years teaching of the kingdom, both He and His disciples, the rabbis and leaders had concluded that His word was a failure; therefore He was not the Messiah. They reasoned doubtless that He did all this kind of teaching to make for Himself a name, and to get a following.¹³⁸ So they decided to expose Him if possible before the people, and came to Him with this question:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [margin, outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."¹³⁹

"The kingdom of God begins in the heart. Look not here or there for manifestations of earthly power to mark its coming." — *"Desire of Ages," trade edition, page 600.*

51. But the Pharisees refused to accept this interpretation of the kingdom. This view was entirely different from what they had taught. They claimed that the kingdom would mean the overthrow of the

¹³⁸John 8: 53.

¹³⁹Luke 17: 20, 21.

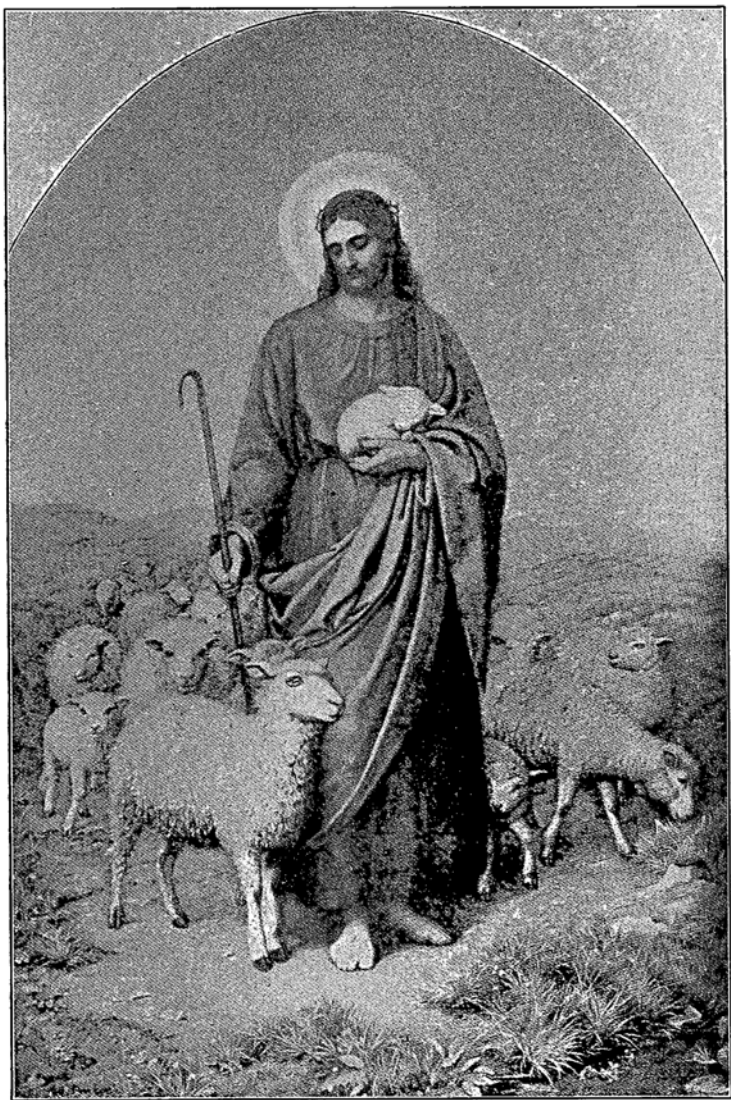
Roman Empire; the setting up of a glorious kingdom; the destruction of their enemies; the preparation of a beautiful table, spread with all manner of good things; and these leaders as the most prominent ones in that kingdom. They would not accept the Messiah's views of the kingdom. They did not realize that He was the only One who could show them the true way. Poor Israel refused to accept their own Messiah, and His views of the kingdom.¹⁴⁰ They were the ones who could have understood the true Scriptural view of the Messiah and of His work, but they did not.¹⁴¹ They also refused to accept what He taught concerning the word of God as the true meaning of the kingdom.

JESUS THE TRUE TEACHER

52. The time therefore came when what they did have was to be taken from them. Inasmuch as they refused to accept Him and His teachings, He was about to set them and their teachings aside. He was not to set aside the words of God which they taught. No, indeed: He was about to show them and His disciples that what He was now to do was a fulfilment of the word of God. As one writer has beautifully expressed the thought:

"In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claim-

¹⁴⁰ John 1: 11; 8: 24. ¹⁴¹ John 8: 19.



Jesus the True Leader

ing that it is no longer of any use. But such is not Christ's teaching. So highly did He value it, that at one time He said, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

"It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New." — "*Desire of Ages*," trade edition, pages 956, 957.

53. The Saviour then proceeded to teach them a parable, He said:

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. . . . Last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other

husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."¹⁴²

54. Oh, how sad to think of it! The Messiah has come to give them the bright hope of the future life as it really is, in order that they may receive the correct view of the Messiah and the true understanding of the kingdom of God; but they refuse Him! They repudiate Him. They will have nothing to do with Him. With a sad heart and with tearful eyes,¹⁴³ He is obliged to tell them that their persistence in teaching erroneous views of the Scripture, their perversion of the truth of God, their misleading the people concerning the true ways of the Lord, and their refusal to accept His views of truth and His instruction of the kingdom, force Him to take away from them the key of knowledge and the teaching of the word of God. They were to be left as foolish and perverse teachers,¹⁴⁴ and were to be rejected of God.¹⁴⁵

55. Israel, Israel, why didst thou not accept the Holy Messiah and His precious truth? Why didst thou not lay aside thine own rabbinical views of the word of God, and accept the truth as it is in the Holy Messiah? What glory would have been thine, what a blessedness would have come to thee, what an

¹⁴²Matt. 21: 33-43.

¹⁴³Luke 19: 41-44.

¹⁴⁴Isa. 29: 14;

Jer. 8, 9; 1 Cor. 1: 20.

¹⁴⁵Isa. 5: 4-6.

illumination would have been brought to thee, if thou hadst only accepted the words of the Master as the ex ounder of the truth!

LEADERS SEEK TO KILL JESUS

56. The crisis had come. Because they refused to follow Him and His way, they were refused. Now they were going to do away with Him if they could.¹⁴⁶ They were going to show Him that it was in their power to destroy Him; and they would rather maintain their own traditional ideas of the Scriptures and get rid of Him, than to accept the word of God and the salvation which He brought.¹⁴⁷ The real struggle was over tradition versus the truth of God.

57. One writer, in speaking of the council that put the Messiah to death, says:

"At this council Christ's enemies had been deeply convicted. The Holy Spirit had impressed their minds, but Satan strove to gain control of them. He urged upon their notice the grievances they had suffered on account of Christ! How little he had honored their righteousness. He presented a righteousness far greater, which all who would be children of God must possess. Taking no notice of their forms and ceremonies, He had encouraged sinners to go directly to God as a merciful Father, and make known their wants. Thus, in their opinion, He had set aside the priesthood. He had refused to acknowledge the theory of the rabbinical schools. He had exposed the evil practises of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, de-

¹⁴⁶John 11:47-53.

¹⁴⁷Luke 19:14.

claring that though they strictly enforced the ritual law, they made void the law of God. All this Satan now brought to their minds.

"Satan told them that in order to maintain their authority, they must put Jesus to death. This counsel they followed." — "*Desire of Ages*," page 641.

58. The history of the Jewish church during the last two thousand years carries with it a great lesson for the church to-day. It teaches us that tradition is a terrible thing. That to take our own views of the word of God rather than accept the true views of the Scripture, is to finally lose all. Should we not heed this lesson? Is there not real danger in this respect? Is there not serious cause for alarm along this line? It would seem so when we compare the Word in its simplicity with the many and varied ideas held to-day concerning the Scriptures. The fact is we are confronted with an exact parallel of that period in this present day and age.

PRESENT IDEA OF THE KINGDOM

59. The general sentiment held by thousands of those who profess to love the Messiah and His blessed word, is that the time is not distant when the kingdom of God in its glory and power is to be set up. There is a strong belief based on the word of God that the time is almost ripe when the kingdom of God is to come.¹⁴⁸ It is a general belief that that glorious kingdom, which the disciples hoped might be

¹⁴⁸Rev. 14: 14, 15.

established in their day, is to be set up in our day; and there are many signs and indications portrayed in the word of God which indicate that this is really true.¹⁴⁹

60. It would seem from the study of the Bible, both the Old and the New Testament, that the time is at hand when the glory of God is to be revealed.¹⁵⁰ People of many sects and creeds believe this. The sentiment is much to-day as it was just prior to the first advent of the Messiah, when there was a general expectation that something was to come to pass.¹⁵¹ The people seem to feel that the time for the fulness of the gospel to be realized is here, and the fruition of the hope of the children of God is to become a fact.¹⁵²

61. How sad, however, it is to think of the many and various opinions which are held in regard to this subject! How many rabbis and sages there are to-day who, like the leaders of old, have the program all arranged, and have things mapped out as they think they ought to be. (t) These wise men teach the people that the plan is all right, and that what they teach will surely come to pass. It is true that there are some who will even refer to the Scriptures to show that the plan or program is in harmony with the word of God, as did the sages of old. When we come to investigate the plan, we find that it is much

¹⁴⁹Matt. 24: 29-35.

¹⁵⁰Matt. 16: 27.

¹⁵¹Luke 3: 15.

¹⁵²Titus 2: 11-13.

the same scheme as that of the rabbis of old,—the Scriptures are made to fit the plan.¹⁵³

62. The author of one such plan has well said:

“The fact that at first glance a theory appears reasonable should not lead us hastily to accept it, and to attempt to twist the Bible into harmony with it.” — *Series I, “Plan of the Ages,” page 163, edition 1911.*

These are true words, and if they were only followed, there would be more adapting men’s plans to the word of God than trying to make the word of God adapt itself to human plans.

THE MILLENNIAL AGE

63. While there are many diverse views on this important subject of the kingdom to-day,—and the theme is one which is not only important to the church of Christ but is really vital,¹⁵⁴—the consensus of opinion seems to focus on the idea that we are about to enter into the millennium. It is generally regarded that the glory which God is to reveal is to be connected with a definite period, known as the Millennial Age; and this Millennial Age is to bring to pass all that the heart could wish.

64. Before considering any view or theory of this millennium as held by many, we desire to present a few passages from the word of God, without any comment.¹⁵⁵ It is a theme which the people should know, even as the Jewish church needed to understand

¹⁵³Matt. 15: 3, 8, 9.

¹⁵⁴Matt. 13: 17.

¹⁵⁵Luke 10: 26.

the kingdom of God as it was correctly taught in the light of the truth of the Scriptures.

65. The word millennium is not a Scriptural word. The word itself is not to be found in the Bible. It is a contracted Latin word, derived from two words, *mille*, *annus*. These two words mean a thousand years. (g) The words "thousand years" are found in the whole Bible ten times, and here they are:

"For a *thousand years* in thy sight are but as yesterday when it is past, and as a watch in the night."¹⁵⁶

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a *thousand years*, and a *thousand years* as one day."¹⁵⁷

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a *thousand years*,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the *thousand years* should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a *thousand years*.

"But the rest of the dead lived not again until the *thousand years* were finished. This is the first resurrection.

¹⁵⁶Ps. 90: 4.

¹⁵⁷2 Pet. 3: 8.

Mille
1000

Anni
Years

THE MILLENNIUM

1st

2nd

R E S U R R E C

R E S U R R E C

DURING 1000 YEARS

Depopulation of the Earth

Dead Scattered on Earth's Surface

Chaotic Condition of Earth

Binding of Satan

T I O N	Reign of the Righteous Righteous Judging	T I O N
SECOND COMING OF CHRIST	WICKED DEAD , RAISED	I
RESURRECTION OF RIGHTEOUS DEAD	DESCENT OF NEW JERUSALEM	T
TRANSLATION OF RIGHTEOUS LIVING	ANNIHILATION OF WICKED	Y
DESTRUCTION OF ALL THE WICKED LIVING	PURIFICATION OF THE EARTH	

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a *thousand years*.

"And when the *thousand years* are expired, Satan shall be loosed out of his prison."¹⁵⁸

"Yea, though he live a *thousand years* twice told, yet hath he seen no good: do not all go to one place?"¹⁵⁹

66. This, we believe, comprehends all the texts in the entire Bible where the words are found which mean a millennium. By the plain, simple reading of these texts, it will be noted that the Scriptures do not speak of a glorious period for everybody, and a good time coming for the world. What do they teach? The first two and the last verses quoted have nothing to do with the subject, as far as any millennial view is concerned. The other six verses as recorded in Revelation, chapter 20, are the ones which are generally referred to as teaching the good time which is so soon to be at hand. What does the word of God say? How does the Bible read?

THREE CLASSES OF MILLENNIALISTS

67. The religious world is divided into three great classes on this question of the millennium, as follows: The Millennial Dawnists; the Pre-Millennialists; the Post-Millennialists. The Millennial Dawnist believes that the millennium is to begin in the year 1914. (*h*) At that time all human society is to have an upheaval,

¹⁵⁸Rev. 20: 1-7.

¹⁵⁹Eccl. 6: 6.

and a special class, a select few, a chosen company, is to be spirited away, and then will begin a peculiar time and strange experience. After that, there will be given to all the people who have ever lived in this world, from Adam down, possibly including the devil, another chance, called a "second probation." During this thousand years, this select company, this particular chosen few, are to have the running of things in this world much their own way, except that the Saviour is to be with them, and only then in a spiritualistic sense. We shall have occasion to refer to this view later.

68. The Pre-Millennialist believes that there is to be a thousand years of good time somewhere on this earth. During this season, the people of God will have a glorious era, but the wicked will have a hard time. This class believes that the millennium, or the thousand years, will be ushered in before the return of the Lord.

69. The Post-Millennialist is one who believes that the Lord Jesus will come again with power and great glory, and will gather His people to Himself.¹⁶⁰ After the Lord returns, then will begin the thousand years, the millennium. Which is the Biblical view? Shall we, like the rabbis and Pharisees of old, hold to a preconceived idea and a personal opinion? Shall we make the program as we think it ought to be, and

¹⁶⁰John 14:1-3.

¹⁶¹2 Pet. 3:16.

then twist the Scriptures to conform to this idea? Shall we even wrest¹⁶¹ some scriptures, and then claim that the idea we have is easily sustained by the word of God? Shall we hold to a theory that may appear nice and reasonable, even clear, scientific, and logical, then make the Bible fit into such a theory? To answer the question, we can do no better than apply the suggestion of the author of the "Plan of the Ages:"

"The fact that at first glance a theory appears reasonable should not lead us to hastily accept it, and to attempt to twist the Bible into harmony with it."

70. The part of the word of God which tells of this particular thousand years, the millennium, is confined to the book of Revelation. Whether it is to be in the year 1914, whether it is to take place before the Saviour comes, or whether it is to begin after He comes, must be made clear to us in these scriptures. Do these scriptures tell us when this period begins?

FOURTEEN POINTS ON THE MILLENNIUM

71. We find the following things stated in the first seven verses of this twentieth chapter of the book of Revelation:

- | | |
|---------|---|
| First, | An angel comes down from heaven with
a key in his hand. Verse 1. |
| Second, | This angel binds the devil for a thousand
years. Verse 2. |
| Third, | The devil is cast into the bottomless pit.
Verse 3. |

- Fourth, The devil is in this pit a thousand years.
Verse 3.
- Fifth, The devil has no power to deceive any one
during this time. Verse 3.
- Sixth, After the thousand years, the devil must be
loosed a little while. Verse 3.
- Seventh, John saw the martyrs and the victors, sit-
ting in judgment. Verse 4.
- Eighth, These righteous reign with Christ a thou-
sand years. Verse 4.
- Ninth, All the rest of the people but these right-
eous are dead, and do not live again
for a thousand years. Verse 5.
- Tenth, The first resurrection. Verse 5.
- Eleventh, Those who have part in the first resur-
rection are called blessed and holy.
Verse 6.
- Twelfth, The second death hath no power on these.
Verse 6.
- Thirteenth, They are priests and reign a thousand
years. Verse 6.
- Fourteenth, The devil is loosed after the thousand
years. Verse 7.

72. There are several statements in these verses which are very clear: One, There is a class of people who reign with Christ a thousand years. Two, There are none other people alive during this thousand years but those who reign with Christ. Three, All the people who do not live at this time, do not live again

till after the thousand years are finished. Four, Those who do not live during this thousand years have part in the second death. With these facts before us, it is very clear that we may learn other things from these scriptures:

THE MILLENNIUM AND THE RESURRECTION

73. a. The thousand years, or the millennium, is marked by the resurrection of the righteous. Verse 5. That this is true, is evident from the following: The text plainly says that

“This is the first resurrection.”

The next verse says:

“Blessed and holy is he that hath part in the first resurrection. . . . They shall be priests of God and of Christ, and shall reign with him a thousand years.”

So it is clear that those who reign with Christ are those who have part in the first resurrection. This must be plain and simple to all who will only read the texts. Then the *first resurrection* marks the beginning of the millennium. (i)

74. It seems obvious from the above that there must be a second resurrection at the end of the thousand years; for the Scripture plainly says that those who are then dead live not again till after the thousand years are finished. The Scripture also says that those who are dead must die again, because those who reign during the thousand years do not have any part in the second death. Verse 6. The dead, there-

fore, in order to die again, must be raised from the dead. But the word of God says that they stay dead at this time for a thousand years. Therefore:

75. b. The millennium or thousand years ends with the second resurrection. So the millennial period, as found in this book of Revelation, is bounded by a resurrection,—the first resurrection at the beginning of the millennium, and the second resurrection at the end of that period.

76. The question, however, may be raised, Does the Bible teach that there are to be two resurrections, a resurrection for the righteous, and a resurrection for the wicked? How do we know but that all the dead will come forth from their graves at the same time?¹⁶² Let us hear the word of God, whether it says anything in answer to this question:

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a *resurrection* of the dead, *both of the just and unjust.*”¹⁶³

77. How do we know though that the unjust and the just do not receive their recompense at the same time?—Because the Messiah says so, in the following words:

“And thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.”¹⁶⁴

¹⁶²John 5: 28, 29.

¹⁶³Acts 24: 14, 15.

¹⁶⁴Luke 14: 14.

This verse clearly shows that the just will arise first and receive their reward before the unjust awaken. To make the thought still more emphatic, let us refer again to the verse found in Revelation:

"Blessed and holy is he that hath part in the first resurrection."¹⁶⁵

78. Putting this scripture with that verse referred to in Luke, spoken by the Master, we find the Saviour and John in perfect accord. John says that those who have part in the *first resurrection* are blessed and holy. Jesus says that the righteous will be blessed. When? — At the resurrection of the just. It therefore seems perfectly clear and harmonious from the word of God that the first resurrection is for the righteous only, and this occurs at the beginning of the thousand years.

79. That we may be sure this is the true teaching of the word of God on this point, let us read another verse:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ shall rise first*."¹⁶⁶

80. This certainly is undisputed evidence that only the children of God, the righteous, have part in the first resurrection; the wicked do not have any resurrection till the close of the thousand years. It must be evident, then, that the beginning of the thousand years, or the beginning of the millennium, is indicated by the *first resurrection*, the resurrection of the righteous. (j)

¹⁶⁵Rev. 20: 6.

¹⁶⁶1 Thess. 4: 16.

THE FIRST RESURRECTION WHEN THE LORD COMES

81. Now the question naturally arises, When does the first resurrection take place? Can we find in the word of God when this is to happen? If we can find in the word of God when this is to happen; if we can find when the first resurrection occurs, we certainly shall have located the beginning of the millennium by the harmonious comparison of the word of God,¹⁶⁷ without having any theory to advocate, and without trying to make the Scriptures fit the theory.

82. Here is the word of Jehovah on this point:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first."¹⁶⁸

That which brings the first resurrection is the personal coming of the Lord Jesus Christ.¹⁶⁹ At the coming of the Lord Himself from heaven with the clouds, He awakens the righteous dead from their graves.¹⁷⁰ The millennium therefore begins with the *personal appearing of our Lord.*(k) There can therefore be no millennium prior to the return of the Lord, from a Scriptural standpoint. This certainly is clear.

83. All the dead in Christ arise at the appearing of our Lord. This is in direct harmony with what had been written hundreds of years before by the prophets of God:

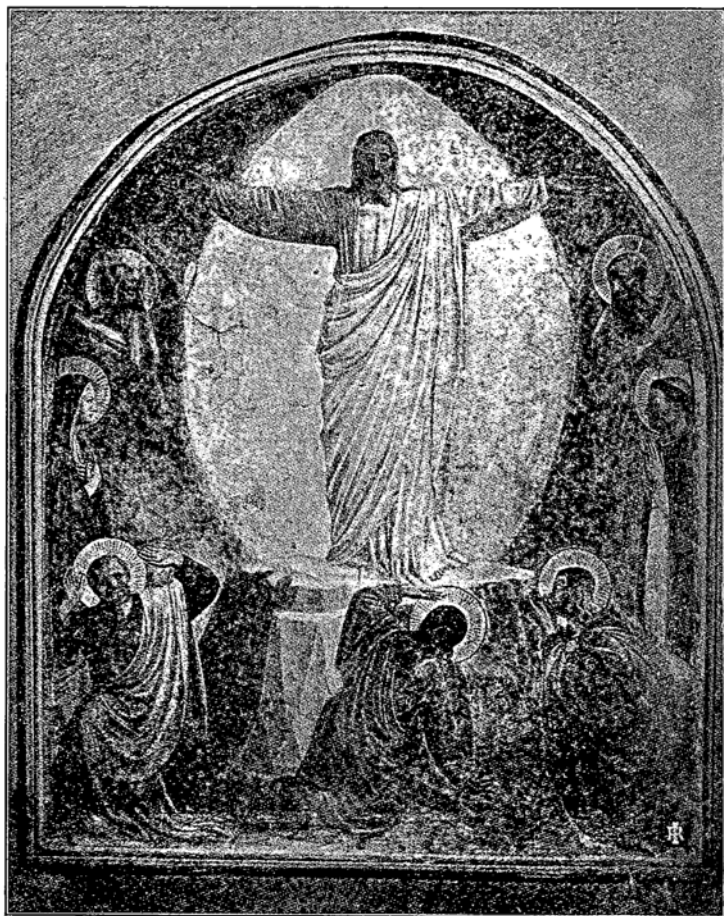
"He will swallow up death in victory; and the Lord

¹⁶⁷1 Cor. 2: 13.

¹⁶⁸1 Thess. 4: 16.

¹⁶⁹Titus 2: 13.

¹⁷⁰Hosea 13: 14.



The Transfiguration of Christ

God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."¹⁷¹

84. At the same time that the Lord raises the righteous, the following also takes place:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the *air*: and so shall we¹⁷² ever be with the Lord. Wherefore comfort one another with these words."

85. We see, then, according to the divine word, that at the coming of the Lord, all the dead in Christ are raised from their graves; all the righteous living who have not died are caught up together with them in the *air* to meet the Lord. Then, at that time, the following takes place:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"¹⁷³

86. At the personal coming of our dear Lord and Saviour, the beginning of the millennium, all the dead

¹⁷¹Isa. 25: 8, 9. ¹⁷²1 Thess. 4: 17. ¹⁷³1 Cor. 15: 51-54.

in Christ who have been raised from the tomb, and all the righteous living who have never tasted death, are changed from mortal to immortal, from corruption to incorruption; and, in a flash, in an instant, the work is done. Death is then swallowed up in victory for the righteous. Their troubles and their sorrows are forever over.¹⁷⁴ Thank God, O church of Christ, for such a precious, precious promise.¹⁷⁵

87. It will be observed, too, that all who have been translated at this time do not remain here on the earth. The Bible says that they are caught up to meet the Lord in the air.¹⁷⁶ Then it is evident that at the beginning of the millennium, at the personal appearing of our Lord, the Lord Jesus does not even come direct to the earth; that is, He remains in the air, and the children of God are caught up to meet Him. The righteous, therefore, are caught up from this earth, and are taken away from this mundane sphere at the beginning of the millennium. Therefore at the beginning of the thousand years there is not one single righteous person left on this earth. "Thus saith the Lord." (1)

ONLY TWO CLASSES

88. We now come to another question, Who are left on the earth at the coming of the Lord? If the righteous are caught up and taken out of this world, who are left to remain on this earth during this thousand years? Let the word of God answer:

¹⁷⁴ Rev. 21: 4.

¹⁷⁵ 2 Pet. 1: 4.

¹⁷⁶ 1 Thess. 4: 17.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . .

. . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. *Let both grow together until the harvest.*"¹⁷⁷

"He [Jesus] answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; *the harvest is the end of the world*; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be *in the end of this world.*"¹⁷⁸

89. The Holy Messiah tells us that when He shall appear the second time, there will be but two classes, the wheat and the tares; and both these will grow together till the end of the world. Then there are only two kinds of people on the earth when the Lord comes.¹⁷⁹ There is no third class, or fourth class, or fifth class, or middle class. This same truth is taught in many other passages in the Bible:

"I said in mine heart, God shall judge the righteous and the wicked."¹⁸⁰

"Again, the kingdom of heaven is like unto a net, that

¹⁷⁷Matt. 13: 24-30.

¹⁷⁸Matt. 13: 37-40.

¹⁷⁹Heb. 9: 28.

¹⁸⁰Ecc. 3: 17.

was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world."¹⁸¹

THE WICKED DIE AT CHRIST'S COMING

90. Then we ask, What will become of all the wicked at the end of the world, when the Lord comes? We have already noticed several texts which teach that they will be burned. But it might be said that these things were taught only in a parable. Let us therefore read another scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints."¹⁸²

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."¹⁸³

91. At the return of our Lord, at the beginning of the millennium, at the first resurrection, all the wicked who are alive on the earth will be destroyed by the brightness of the glory of the Son of God, when He comes with all His angels.¹⁸⁴ There is therefore not a man, woman, or child alive on the earth at the beginning of the millennium. "Thus saith the Lord." See chart on pages 274, 275. (m)

¹⁸¹Matt. 13: 47-49.

¹⁸²Thess. 1: 7-9.

¹⁸³2 Thess. 2: 8.

¹⁸⁴Matt. 25: 31.

92. Then what happens on this earth during the millennial period? It is evident from the word of God that there can be very little carried forward in this earth during that period. What can be going on during this time on this planet? Can we ascertain? From our study of the Bible thus far, we have found that the earth is depopulated. Since there is not one living person here at the beginning of the millennial period, with the rest of the dead not living again till after the thousand years are finished, this earth must be depopulated. There is, however, another scripture which will help make this point very clear:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented; neither gathered, nor buried; they shall be dung upon the ground."¹⁸⁵

93. What a vivid picture this is of the coming of the Lord and of the destruction which takes place at that time. As the Saviour comes in the clouds of heaven with power and great glory, attended by all His holy angels, there are mighty earthquakes all over the world, and all the nations are terribly shaken. They are all affected by the disaster, and the earth is depopulated for one thousand years.¹⁸⁶ The dead bodies of the wicked are scattered on every part of the earth's surface. There is no one here to bury

¹⁸⁵Jer. 25: 32, 33.

¹⁸⁶Rev. 6: 14-17.

them, nor to gather them, nor to lament them. They lie here for a thousand years as refuse.⁽ⁿ⁾

THE EARTH IN A CHAOTIC STATE

Another graphic description of the earth at that time is given by the prophet:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."¹⁸⁷

94. How true is this picture, as we look at it in the light of the Word during the millennial period. The earth has returned to its chaotic state; there is no light; the earth is in its original unformed state; all the cities lie waste.¹⁸⁸ Where else can this scripture apply? The world has never been in this state since its creation. There have been times when certain parts of the earth have been destroyed. It is true that there have been volcanic eruptions in certain sections.¹⁸⁹ It is also true that there have been places where many people have been destroyed. It has never been true since the creation of the world that all the world has been desolate with no man upon it, with the light excluded from it, with the whole land returned to its

¹⁸⁷Jer. 4: 23-27.

¹⁸⁸Rev. 16: 18-20.

¹⁸⁹Rev. 6: 12.

chaotic state. It can not be true after the thousand years; for the Lord says that He will create a new heaven and a new earth.¹⁹⁰ There can therefore be but one place where the scripture belongs; and that is, to the state of this earth during the thousand years.

95. The earth has therefore been returned to its state as it was before the Lord formed it. We read in Genesis, chapter 1, the following:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."¹⁹¹

The very same words found in the Hebrew in this second verse of Genesis 1, are the words used in Jeremiah 4:23. Without form and void, in the Hebrew are, *To-hu Va-vohu*. This last word, *Vo-hu*, literally means, empty, emptiness, a great abyss without any bottom to it. A great waste, bottomless. This then is the condition of the earth during the thousand years. (o)

96. We read, however, that the devil is cast into a bottomless pit, and is chained during this thousand years.¹⁹² How beautifully the Lord gives His word, and how clear and harmonious He makes it. We need no theories; we need not twist the Bible to fit the theories. What has been the business of the devil during the last six thousand years in this world?—It has been to deceive and to lure away souls from

¹⁹⁰Isa. 65:17; 66:22; Rev. 21:1; 2 Pet. 3:13. ¹⁹¹Gen.1:1, 2.

¹⁹²Rev. 20:1, 2.

God.¹⁹³ He has been very busy deceiving mankind into all kinds of sin. He brought woe, misery, sorrow, degradation, and sin upon the human race, and upon the world.¹⁹⁴ From the day he began his work till the day the millennium begins he has kept himself extremely busy. He has taken very little time for anything but to destroy souls and to defame the character of God.¹⁹⁵ He has never been idle. He has made various promises to the children of men, especially assuring them that, if they would only serve him and accept the kingdoms of this world and their glory, he would make them happy, and they would have a most wonderful future. The majority of the human race believed. When the time came for the followers of the devil to receive their wages, they were paid with death.

THE DEVIL BOUND BY A CHAIN

97. But at the beginning of the millennium, all the



The Binding of Satan

¹⁹³Rev. 12: 9.

¹⁹⁴Rom. 8: 21, 22.

¹⁹⁵Job 1: 6-12; 2: 1-7; Rev. 12: 10.

wicked were destroyed.¹⁹⁶ All the righteous were taken away from this world. The devil's capital and barter was human souls. This was his trade and the goods wherewith he bought and sold. Now where are they? Surely there is a panic. He has met a Waterloo; it is a terrible defeat. He is tied; he is bound. The chain with which he is bound is a strong one indeed. There is a chain, a literal one, that a person might be tied with. If he has the power to break it, or if he can secure some other person to assist him in removing the chain, he can free himself. There is another kind of chain with which people are sometimes bound, from which they find no human can release them. A chain of circumstances may be of that character that neither the individual nor any one else can help him. It is this kind of chain with which the devil is bound. The chain of circumstances is so strong and so powerful, that there is no possible way of his getting loosed from it. There are now no human souls to tempt; there is no one to harass and to molest. Here, alone, with his millions of demons, in the great abyss of this earth,—this earth returned to its original chaotic state,—the devil has the opportunity for one thousand years of thinking of the great good that has come to him and the millions who have joined him in rebellion against God. He will have the chance to ponder how much he has benefited the earth by his rebellion and disobedience against

¹⁹⁶Rom. 6: 23.

God. He will have ample time for meditation, and his chain holds him right here in this great abyss. (p)

98. But what has become of the righteous? Where are they? We found that they met the Lord in the air, and forever were they to be with Him. Where are they bound for? Let us hear the words of the Saviour:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and *receive you unto myself; that where I am, there ye may be also.*"¹⁹⁷

This was the Master's promise to His disciples before He left the earth. His desire was that His disciples should see the glory which He had with His Father before the world was.¹⁹⁸ His prayer to His Father was that He wished His disciples to be with Him, that they might behold His glory.¹⁹⁹

99. When He went away, He went to His Father. He went to heaven, and has been there with the Lord ever since.²⁰⁰ To fulfil this promise to the disciples, He comes with all His glory and power, and with all the holy angels to receive His true followers, that He may take them to those mansions which He has prepared for them. He takes them into the presence of His Father, and there shows His Father His own redeemed saints, those whom He has purchased with

¹⁹⁷John 14: 1-3.

¹⁹⁸John 17: 24.

¹⁹⁹John 17: 3.

²⁰⁰Rev. 3: 21.

His own precious blood.²⁰¹ Then He is satisfied when He sees the travail of His soul.²⁰²

THE RIGHTEOUS SEE GOD AND JUDGE THE WICKED

100. Then it is that the children of God shall see the Father's face,²⁰³ and they shall be personally introduced by the Lord Jesus to the God of heaven, to the Lord of all.²⁰⁴ Then it is that the Master takes His children to Himself; and with Him, the blessed Redeemer, they live and reign in heaven for a thousand years.²⁰⁵ What a beautiful and blessed vision that will be. Reader, let us all be among that number when it takes place. It will be worth all the effort to spend the millennium in that manner. We can not afford to wait and to procrastinate. We can not afford to be counted among the number who are expecting another opportunity at some later time. "Eternal vigilance is the price of liberty." It is to-day that we are to hear His voice and not to harden our hearts.²⁰⁶

101. But what are the righteous doing while they reign? Ah, He has promised the children of God that with Him they should judge the world. Here is what is written:

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not

²⁰¹Acts 20: 28.

²⁰²Isa. 53: 11; Heb. 12: 2.

²⁰³Rev. 22: 4.

²⁰⁴Isa. 26: 2; Rev. 22: 14.

²⁰⁵Rev. 20: 4.

²⁰⁶Ps. 95: 7, 8; 2 Cor. 6: 2.

that we shall judge angels? how much more things that pertain to this life?"

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."²⁰⁷

This is in harmony with what we read in Revelation, chapter 20.²⁰⁸ The word of God is always harmonious. There is no need of building up a theory, and twisting the Bible to fit that theory. During the thousand years the righteous are, cojointly with the Lord Jesus, judging the wicked, passing judgment upon them, which is to be executed at the close of the millennium.

102. When the thousand years shall end, as we have previously seen, the devil is to be loosed just for a season.²⁰⁹ Why is he loosed? We found in this and in other scriptures that at the close of the millennium the wicked dead are to be raised. Then it is that the devil, for a little time, has another opportunity of handling human souls. And it is here that he makes his last stand, and attempts his last battle. He sees the New Jerusalem which has descended from God out of heaven, this beautiful camp of the saints, this beloved city.²¹⁰ He sees the glories that are therein,²¹¹ he not only realizes *that* he is lost but *what* he has lost. He sees the myriads of men and women who are raised from the dead. All the wicked of

²⁰⁷ 1 Cor. 6: 3, 4; 4: 5.

²⁰⁸ Rev. 20: 4.

²⁰⁹ Rev. 20: 7.

²¹⁰ Rev. 20: 9.

²¹¹ 1 Cor. 2: 9.

earth are there. The warriors, the statesmen, the strong of earth, who in days gone by have done his bidding, are there.²¹² They come up from the dead as they went down into death. He has inspired many of these military genii in times of old, and they have done his bidding. He seeks to inspire them once more. Here are all the millions; there in the city are but a few. Capture that city, and destroy those saints, this seems to be the slogan.

103. The last and final deception takes place. He deceives them into believing that that victory is possible. The vast multitude go up on the breadth of the earth to compass the camp of the saints, the beloved city of God. As they approach it, the fire of God comes down from heaven and devours the wicked.²¹³ The judgment, which the righteous, with the blessed Christ during the millennium, have meted out to the wicked, is now being passed upon them, and they are receiving the reward for the deeds done in the body.²¹⁴ They now receive the full measure of their wages, *death*.²¹⁵ The wicked are destroyed; the evil angels are destroyed. Satan is destroyed. All that is bad and evil is destroyed. It is destroyed, both root and branch. The whole earth is cleansed from sin and uncleanness.²¹⁶

THE GLORIES FOR THE CHILDREN OF GOD

104. Then it is that the righteous shall shine forth

²¹²Rev. 20: 8. ²¹³Rev. 20: 9. ²¹⁴Rom. 2: 6; 2 Cor. 5: 10.

²¹⁵Rom. 6: 23. ²¹⁶Matt. 25: 41; Mal. 4: 1-3.

as the sun in the kingdom of their Father;²¹⁷ then they shall dwell with Him in the earth made new. Then it is that the blessed Christ creates a new heaven and a new earth, wherein dwelleth righteousness. Then it is that this earth is to be the final abode of the saints. Then it is that there shall not come into this earth anything that shall defile or shall destroy. Then it is that the earth shall be filled with the knowledge of the glory of God, even as the waters cover the sea.

105. Where then, according to the Scripture, is there any place for a second probation in the millennium? Where then, according to Scripture, is there a place for a millennium of good time before the return of the Lord? Where then is there any hope for the child of God, save in the present ever-blessed gospel of the Son of God, *before* the Lord shall return? Where then, is there any hope aside from the hope set forth in the gospel of Jesus Christ as it is now given in His blessed word?

106. We have seen how the leaders of the Jewish church led away the people at the time of the first advent, while promising them something that was not in harmony with the word of God. When the Master came, they were not prepared to receive Him, because of these erroneous views of Scripture. They lost all then. They looked for something different from what He brought to them.

²¹⁷Matt. 13:43.

107. Shall not we then, living in these latter times, take heed to the things which we find in the word of God?²¹⁸ Let us not follow in the path which Israel traveled, that wrong path, and finally lose all. Let us not build a theory, and seek to twist the Bible to fit into that theory. What a great and glorious future awaits the church of God in this age. Let us prepare for the glorious time now; for now is the accepted time. Let us not give heed to theories and stories which delay for some future period. This is the day of God for the church. This is the time to give heed to the word of God.

108. The blessed Master is now sending the invitation to all men, to come to Him.²¹⁹ (q) He is not merely calling a select class; He is not making any favorites. He loves all, and He died for all.²²⁰ He is now giving to all mankind everywhere an opportunity to prepare to meet Him in peace and glory. Church of the living God, let us heed well the lessons of old, and benefit greatly in this our time of visitation. The door is now open to both Jew and Gentile; He is Lord of all.²²¹

²¹⁸Heb. 4: 1; 2: 1. ²¹⁹Rev. 14: 6-12; Isa. 55: 1; Rev. 22: 17.

²²⁰Heb. 2: 9.

²²¹Rev. 5: 11-13.

EXPLANATORY NOTES

CHAPTER IX

Paragraph 9

a. The following will give the reader a good idea of the sentiment among the leaders of Israel with regard to the Jews' being the especially favored of God:

"Beloved are Israel, for they were called the children of the All-present. It was by a special love that it was made known to them that they were called the children of the All-present, as it is written, 'Ye are children unto the Lord your God.' Deut. 14:1. Beloved are Israel, for unto them was given the desirable instrument. It was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, for it is said, 'For I give you good doctrine; forsake ye not my law.' Prov. 4:2." — "*Perka Avoth*," chapter 3.

Paragraph 11

b. To this day the Jews pray everywhere that the Lord will build up Jerusalem, and bring the Messiah. Especially at the time of the sacred feasts, they usually end their prayers with the words: "May we in the year to come be in Jerusalem."

Paragraph 32

c. It should be remembered that one of the fundamental teachings of the rabbis was the doctrine of merit. They believed and they taught that they received favors or punishments according to their merits or lack of them. Here are some illustrations of this teaching as found in the Talmud:

"Every one of the children of man has merits and sins. If his merits exceed his sins, he is righteous. If his sins exceed his merits, he is wicked. If they be half and half, he is a middling or intermediate person." — "*Hilchoth T-shuvah*."

"And this weighing is made, not with respect to the number of the merits and the sins, but according to their greatness. There is a merit which may outweigh many sins, as it is said, 'Because that in him is found some good thing.' (1 Kings 14:13) And there are sins, which may outweigh many merits, for it is said: 'One sinner destroyeth much good.' (Eccl. 9:8.) — *Ibid.*

"If a man sin one sin, he gives the preponderance for himself and for all the world to the scale of guilt, and causes destruction. But if he perform one commandment, he gives the preponderance both for himself and all the world to the scale of merit, and causes salvation and deliverance to himself and them, as it is said, 'The righteous is the foundation of the world' (Prov. 10:25), which means that righteousness gives the world a preponderance in the scale of merit and delivers it." — *Ibid.*

Paragraph 46

d. The record in Matthew 17:1, says:

"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart."

But in Luke 9:28, it is written:

"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went into a mountain to pray."

Now there is no disagreement between these two statements. This way of speaking is quite customary among the Jewish people to this very day. They are apt to speak of a week as "eight days," it is a Jewish expression. So in the New Testament where the words, eight days, are used, they are understood to mean a week. It should be remembered that the writers of the New Testament being Jews, and writing to Jews, are using expressions very familiar to the people to whom they are writing.

Paragraph 55

e. Any one familiar with the writings of the Talmud during the past two thousand years will appreciate the

truth of the statement, that since the key of knowledge was taken away from the people by their refusing the Holy Messiah, the prominent lights of the Jews have been perverse teachers and foolish leaders. One prominent Jewish writer, the late H. Hurwitz, speaking along this line, says:

"The Talmud contains many things which every enlightened Jew must sincerely wish had either never appeared there, or had, at least, long ago been expunged from its pages. Some of these stories are objectionable *per se*, others are, indeed, susceptible of explanations, but without them are calculated to produce false and erroneous impressions.

"Of the former description are all those extravagances relating to the extent of Paradise, the dimensions of Gehinom, the size of Leviathan, and the Shor Abor (the great ox), the freaks of Ashmadai, etc., etc.,—idle tales, borrowed most probably from the Parthians and Arabians, to whom the Jews were subject before the promulgation of the Talmud. These absurdities are as foreign to genuine religion as they are repugnant to common sense."—*"The Talmud, What it is,"* by Rev. Bernard Pick.

This can not be said of the men who wrote the Bible nor of the Jewish people, when they followed strictly the word of God. Everything in the Bible is in harmony with the teachings of the Holy Spirit; it was when the Messiah was rejected that the teachings of the Scriptures from any point of view they might regard them, became absurd and foolish. Here is a sample of teaching:

"For the bleeding of the nose, let a man be brought who is a priest, and whose name is Levi, and let him write the word Levi backwards. If this can not be done, get a layman, and let him write the following words backwards: '*Ana pipi shila bar Sumki*;' or let him write these words: '*Taam dili bemi Keseeph, taam li bemi paggan*.' Or let him take a root of grass, and the cord of an old bed, and paper and saffron and the red part of the inside of a palm-tree, and let him burn them together, and let him take

some wool and twist two threads, and let him dip them in vinegar, and then roll them in the ashes, and put them into his *ose*." — "*Gittin*."

Paragraph 61

f. Speaking of his views of the coming kingdom, the author of "The Plan of the Ages" says:

"And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself *every* statement in the Bible; yet nothing short of this can we claim for these views." — *Vol. 1, page 348*.

He fixes matters just as he wishes them. When chronology is not in harmony with the theory advocated, then Bible chronology has to be doctored. See Vol. 2, pages 53, 67. When the Scripture itself speaks in a manner not conducive to the ideas of the writer, the Scripture even has to be doctored,—either added to, or taken from. See Vol. 1, pages 81, 107. We believe that the author of those volumes would have done well had he followed his admonition:

"How much more becoming to come humbly to God's word and '*ask*' concerning things to come, than to '*command*' or to assert that he must carry out our ideas." — "*Plan of the Ages*," Vol. 1, page 191.

Paragraph 65

g. The words, *mille annus*, may be found in any of the unabridged dictionaries. However, the reader should note that the authors of the various dictionaries give a theological meaning to the word. While we believe that dictionaries are very useful for etymology; the Bible is the book for theology. It is much better for one to read for himself the word of God, than simply to learn what others may have to say concerning the Word.

Paragraph 67

h. This suggestion of the millennium to begin in the

year 1914, originated with the author of "The Plan of the Ages," as shown from the work itself:

"Remember that the *forty years'* Jewish harvest ended October, A. D. 69, and was followed by the complete overthrow of that nation; and that likewise the overthrow of 'Christendom,' so-called, *must* be expected to immediately follow." — "*Plan of the Ages*," Vol. I, page 254.

According to that author's idea, this would make the real beginning of the millennium take place forty years earlier. This we find is exactly the position taken.

"So, then, if the great Jubilee were to be only a year, like its type, it would have commenced October, A. D. 1874, the end of 2499 years, and would have ended October, A. D. 1875. But this is not the type but the reality: it was not a Jubilee year, but the antitypical Thousand years of Restitution of all things, which commenced October, A. D. 1874." — *Ibid*, page 187.

Therefore the author of Millennial Dawn teaches that Christ came the second time in the year 1874. This is what he says on this point:

"The fall of A. D. 1874, where the Jubilee cycles point out that our Lord was due to be present." — *Ibid*, page 235.

Again: "And the harvest of this age began with the presence of our Lord at the beginning of earth's Great Jubilee, in 1874, as shown in chapter 6." — *Ibid*, page 234.

Again: "Surely all who will consider the matter carefully must acknowledge . . . that our Lord is now present (a spirit being, and hence invisible)." — *Ibid*, page 237.

Paragraph 73

i. In order to have the world begin its second probation, the author of the Millennial Dawn seeks to do away with Rev. 20:5. He claims that this text is not found in the original Greek. But it has been proved time and again that it is found in the original text, and not one eminent Greek scholar of the New Testament, questions the integrity of

the statement. The next verse proves that the fifth verse is true; for the statement of the last part of the fifth verse is practically repeated in the sixth verse. Inasmuch as this fifth verse is so strong against the idea of Millennial Dawnism, in harmony with his other teachings along these lines, the thing he has to do is to repudiate the scripture. So he says:

"It is our duty to repudiate such additions as soon as their spurious character is established." — *Vol. 1, page 288.*

However, the gentleman is not at all discouraged in his task. He then proceeds to do away with the literal resurrection. He says:

"The word resurrection signifies raising up. As related to man, it signifies raising up man to that condition from which he fell, to full perfection of manhood—the thing lost through Adam. The perfection from which our race fell is the perfection to which they will *gradually rise*, during the millennial age of *restitution or resurrection (raising up)*. . . . The process of resurrection *will be a gradual one.*" — *Ibid, page 289.*

This is perversion of Scripture in a horrible manner. How contrary to all the truth of the word of God. Surely such teaching is opposed to sound doctrine.

Paragraph 80

j. It is evident from the writings of Millennial Dawn that the author does not believe in a literal resurrection of the body. While he speaks of a resurrection as well as of many other things in connection with the coming of the Lord, it is evident that he does not believe in the raising of the real body: for of Christ's body, he says:

"Our Lord's human body, was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it. . . . Whether it was dissolved into gases

or whether it is still preserved somewhere, . . . no one knows."—*Ibid*, page 129.

Is this statement not blasphemy? Does not the Bible plainly say that Christ's body was raised from the tomb? Was it not the same Christ that went into the tomb who came forth from the tomb? Hear what Jesus said:

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my *hands and my feet, that it is I myself: handle me, and see. For a spirit hath not flesh and bones as ye see me have.* And when he had thus spoken, he showed them his *hands and his feet.*" Luke 24:38-40.

Do we not know what became of it? Was it dissolved into gases? Did not the Lord Jesus assure them that He was the same Christ as He was before He was crucified? Did He not have the same hands? Were not His feet the same? If they were not, why should He ask the disciples to feel His hands and His feet? Should such teaching as is presented in those books, "Plan of the Ages," pass for Christian teaching? Do they not actually blaspheme that Holy Name and Holy Life? Think of it, dear reader, our Lord's body turned into gases!

Here is another statement along the same line from the same author. He says:

"Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb. They expect, when they see the Lord in glory, to identify him by the scars he received on Calvary. *This is a great mistake.*"—*Ibid*, pages 128, 129.

What was the matter with doubting Thomas after the resurrection? He said:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

"Then said he [Jesus] to Thomas, *Reach hither thy*

finger, and behold my hands; and reach hither thy hand, and thrust it into my side and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." John 20:25-28.

Are Christians not correct, then, in believing that the body in which the Saviour rose from the tomb was the same body with which He went into the grave? Was not this encounter with Thomas one of the incidents in Christ's experience after the resurrection to help the children of God from being led away by just such erroneous teaching as is advocated in Millennial Dawnism? Is "*this a great mistake*" to believe that we shall know the blessed Christ when He appears, by the prints of the nails in His hands? Hear what the prophet says:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have *graven thee upon the palms of my hands.*" Isa. 49:15, 16.

"And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power." Hab. 3:4, margin.

Yes, thank God, it is the nail-prints in His hands, and the spear thrust in His side, that will make His glory more glorious. It will be by these things that we shall know Him to be the same Jesus who was here and who was crucified for our sins. If He did not have these marks in His body at His coming, how should we know whether it were the same Jesus or some other being? We are told in the Scripture that Satan is to transform himself into an angel of light, and this he does to deceive the people. 2 Cor. 11:14. Is the author of those "studies" preparing the way for the people to be deceived? It is not a mistake for Christians to expect to see those marks in the Saviour's hands and in His side when He shall come. These marks were in His body when He was raised from the dead. If

the author of Millennial Dawnism believed in a literal resurrection of the body, he would not be involved in such erroneous teaching. Thank God for the truth of the Bible.

Paragraph 82

k. From the scriptures quoted it is evident that Millennial Dawnism is a terrible perversion of the truth of God. In explanatory note h, it is shown where that teaching claims that the thousand years commenced in A. D. 1874. The Bible says that the thousand years begin when the *Lord comes*, and the resurrection takes place. Who is right? The word of God, or Millennial Dawnism? Did the Lord Jesus come to this world in power and great glory in 1874? Were all the graves of the righteous opened in October, 1874? Was the world overturned by the greatest earthquake the world has ever known in 1874? Did the Lord Jesus appear in the clouds of heaven with a shout, with the trump of God, with all the holy angels, in 1874? In order to blind the vision of the ordinary reader, the personal coming of Christ is denied. Those studies teach there is no such thing as a personal coming of Christ. Here is what they say:

"Afterward, during the millennial age, all who shall become his during that thousand years of his *presence* (mis-translated coming)." — *Vol. 1, page 106, 284, 287.*

Many more passages from that work might be quoted which show there is no such thing as a real personal coming of the Saviour. The Bible teaches that the thousand years is ushered in by the personal appearing of the Lord. This teaching, therefore, of Millennial Dawn, robs the children of God of the glorious personal coming of Christ. Can such teaching be true teaching?

Paragraph 87

l. Millennial Dawnism claims that when the millennial age

begins the select few, known as the "little flock" begin the work of being saviours for all those who are not so good as they are. Now where is the Scripture for such teaching? There are nearly one hundred statements made in volume one of "The Plan of the Ages" of what is to be done by the "little flock" in the millennial age. Here the Bible says that there will not be a single individual good person on the earth at that time, when the thousand years begin. What should we think of such teaching? Can there be anything Christian to such teaching? Is it not truly a perversion of the gospel of the Lord Jesus? Here is just one statement along this line:

"When the called out company . . . who have made their calling and election sure, is complete, then the plan of God for the world's salvation will be only beginning." — *Vol. 1, page 98.*

We have seen also that the Scriptures clearly teach that all who are accepted with Christ at His coming, will be made immortal. Listen to what the author of *Millennial Dawn* says:

"If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. *We answer, No.*"

"The great mass of mankind saved from the fall, . . . will always be mortal."

"Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal." — *Vol. 1, page 186.*

Now, dear reader, how does such teaching appeal to you? Can you not see that this is a direct counterpart of rabbinism which led the poor, lost sheep of Israel away from the Messiah at His first advent? The Bible plainly says that at the coming of the Lord, man will be changed to immortality. The word of God says that all the righteous in Christ will be changed to immortality. Even the

author of Millennial Dawn says that the answer to the question as to whether man was on trial for immortality should be, Yes. But he says, No. In Job 4:17 it says that man is mortal. In 1 Cor. 15:45-51, it declares that the mortal man at the coming of the Lord will be changed to immortality. But Millennial Dawnism says that man will not be changed to immortality. How dare man reply so to God? How dare a man so boldly repudiate the truth of God? God says distinctly that man shall be made immortal at the coming of the Lord. Millennial Dawnism says that he will not be made immortal. Friend, believe God.

Paragraph 91

m. The father of Millennial Dawnism teaches that there are to be a number of classes at the beginning of the millennium. See pages 100, 214, 225, 236, 237, etc. Here is a characteristic statement showing the views of the doctrine on this point:

"In the process . . . Christ Jesus, the head, was first selected; secondly, the church, which is his body. Angels and other spirit classes will rank next; then the worthies of Israel and the world." — *Vol. 1, page 243.*

What a flat contradiction this is of the teaching of the Master. The Lord Jesus and the holy apostles say there are but two classes; Millennial Dawnism says there are at least four or five. Shall we not say with the Scripture: "Yea, let God be true"? Romans 3:4.

Paragraph 93

n. What a terribly delusive snare to teach mankind of the "coming age," of the "good times coming" in the millennial period, and allow the race to fail of the salvation through Christ which the Lord has brought to all. In volume one of the "Plan of the Ages," more than a half dozen times is the thought expressed of the good times com-

ing in the "coming age." Pages 151, 204, 291, 342. Here is a sample statement of this teaching of the "good time coming:"

"Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming kingdom of God." — *Page 341.*

It is not surprising that sinners to-day say that they might as well go on in their sins and have all the enjoyment out of this life they can get, as they know that this good time is coming. Then it is no marvel that the author of that work has so little use for missions. Here is what he says of missions:

"But do these act in accordance with their stated belief? No: though they profess to believe that the ignorant will be saved on account of their ignorance, they continue to send missionaries to the heathen at the cost of thousands of valuable lives and millions of money. If they all, or even half of them, would be saved through ignorance, it is doing them a positive injury to send missionaries to teach them of Christ." — *Vol. I, page 102.*

The Bible says that God does wink at men's ignorance, but He commands all men everywhere to repent. Acts 17: 30. The Lord has such pity on poor fallen humanity, that He calls on His church to send missionaries to teach the poor people of Christ. It was Christ's great love for us poor ignorant sinners that brought Him from heaven to show to us the way of life and salvation. This man positively tells us that it is wrong to go to these poor heathen, to send men and money to tell them of Christ. Away with such professions of Christianity. Think of such teaching being given the name of Christian! Think of the millions of poor souls daily dying out of Christ, and think of the thousands of God's dear children who long to bring the light to these poor dying millions! Then hear such a person say that "it is doing them a positive injury

to send missionaries to teach them of Christ." How can any enlightened person receive such teaching? Is not this the spirit of Antichrist? Is not Jesus the Great Missionary, and did He not say to His children that they should follow in His steps, and go into all the world and tell men and women of the good news of salvation? But Millennial Dawnism says that it is doing the people an injury to teach them of Christ. Is there anything of God in such teaching?

Paragraph 95

o. In order to hold his theory together and to "twist the Bible into harmony with it," he is obliged to do something with the word of God and explain away the terrible destruction which is to take place at the coming of the Lord. He says there is to be no literal destruction of things; it is all symbolic. As for instance: When the Lord says that Christ will stand up and there shall be a time of trouble, Millennial Dawnism says:

"The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, Peace! be still! When the Prince of Peace shall 'stand up' in authority, a great calm will result." — *Vol. 1, page 171.*

God's time of trouble and destruction to the Millennial Dawnist means a time of peace and calm. God's declaration that the world will never see such an awful destruction as it will see when Christ stands up to come again, means to Millennial Dawnism the most peaceful and happy time in the world. Cruel and perverse teaching; seductive and deceptive.

When God says there shall be lightnings which shall destroy the people. Millennial Dawnism says that means all mankind shall be blessed. See Vol. I, page 171.

God says that the "Day of the Lord" is to be a cruel time. Hear what the author of that "new light" says:

"This period is called the 'Day of Vengeance of our God,' and a 'Day of Wrath.' (Isa. 61:2; 63:1-4; Ps. 110:5.) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs."—*Vol. I, page 308.*

What can a reasonable person think of such teaching? When God says that He is to punish sin and sinners, this doctrine of Dawnism comes along and says to the sinner, "No, God will not be angry with you. You serve sin all you wish. It is true that the Bible says there is a day of wrath coming, but that means that you are about to have a beautiful time." Thus the poor sinner is hardened in his sins, and does not realize what an awful thing it will be to be caught in the day of God's wrath. Will not such teaching in a measure be responsible for the sins of the sinner? May God pity people who teach such errors! It would seem that the history of the Jewish people should have some influence with them.

Destruction is made to mean that the rich will not be rich. Vol. I, page 314. Earthquakes mean simply revolution, out of which will come a glorious era. See page 336. The fire to destroy the wicked means the refuse part of the system to be overthrown, and the overthrow of present organized governments. Pages 229, 260. The author of that work says that although God says fire, He does not mean fire:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is a refiner's fire . . . the symbolic fire will destroy every error, and this effect the purification of faith."—*Ibid. page 320.*

What a false hope is held out to the people! May God save the reader from such a terrible delusion.

Paragraph 97

p. This is what Dawnism says of the binding of the devil:

"The present earth (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the 'Day of the Lord,' which 'shall burn as an oven.' (Mal. 4:1)"

"The strong man (Satan), being bound, will struggle to retain his power."—*Ibid*, page 69.

"This increase of knowledge among men, . . . is one of the mighty influences which are now at work binding Satan—curtailing his influence and circumscribing his power in this 'Day of Preparation' for the setting up of God's kingdom in the earth."—*Ibid*, page 265.

"The preparation for this general diffusion of knowledge began with the invention of printing."—*Ibid*, page 265.

How any reasonable person can imagine that the printing-press to-day is curtailing Satan's power and in this way binding him, is certainly beyond the comprehension of human thought. Look at the millions and millions of pages of reading matter which Satan is to-day having his emissaries put out to poison the minds of both young and old. Think what an engine of destruction the press is at the present time in the hands of the enemies of God. While much good is being done in printing the word of God and the blessed books to advance the knowledge of God's truth in the world, millions of dollars are being invested and spent by the agents of Satan to increase his power. And it is being done year by year. Yet we are taught that the printing-press is one way of binding Satan. Oh what deception! How out of harmony with the word of God! How far from the holy truth! How such teaching must please the enemy of souls; it is such an opportunity for him to ensnare souls. Thank God for the truth which, in Christ, makes one free.

Paragraph 108

p. It is clear in the Bible that God has been and is calling the sons of Adam in this world to be saved. All men may have the chance, and have it before the Lord comes; for they will not have it after He comes. It clearly says that God is calling all. See Isa. 55:1; Rev. 22:16, 17. Still Dawnism says, No. Here is a statement:

"In selecting the 'little flock,' God makes a very general call—'many are called.' All are not called."—*Ibid*, page 195.

How this contradicts the words of the Bible! The Saviour says He sends His Spirit to call all; Dawnism says "All are not called." Which is true? See Rev. 14:6-12; Rom. 10:8-13; 2 Pet. 2:5.

A FEW OTHER CONSIDERATIONS

While the author of this work has no desire to weary the reader with statements from the writings of Dawnism, it is apparent that the teachings of that "ism" are altogether contrary to the word of God. There are many other teachings in that system contrary to the word of God, that some consideration should be given to, in view of the fact that Millennial Dawnism is making such headway. It is like the tares in the field. Matt. 13:24-30. While it is the work of an enemy, to many people it seems much like the wheat. It is our desire to show the reader that, while there are scriptures used to twist the Bible to fit into the theory, it is not only a dreadful heresy, but it is most blasphemous against the blessed Christ.

It teaches that man had but a human saviour. It teaches that Christ was only a man when here on earth.

"He (Jesus) became a man."—*Ibid*, page 178.

"It was necessary that a perfect man should die for mankind."—Page 229.

"On this plane Jesus spent three and one-half years of

his life,—until his human existence ended on the cross.”
—*Page 230.*

Oh what wicked teaching! what cruel error! How it robs the divine and blessed Christ of His divinity and glory! The Bible says:

“And without controversy great is the mystery of godliness: God was manifested in the flesh.” 1 Tim. 3:16.

God Himself announced in the hearing of the multitudes that Jesus Christ was His dearly beloved Son. Matt. 3:17. The angel Gabriel told Mary that the holy child that she should bear was the Son of God. Luke 1:35. The Saviour repeatedly said that He was the Son of God. John 11:4; Matt. 16:16. He was called the Son of God by Satan himself while on the earth (Matt. 8:29), and many people testified that He was the Son of God. John 1:49. How sad to rob Jesus of His divinity! Again it is true that the Master is wounded in the house of His friends. It would not seem so cruel for those to speak lightly of the divine Lord who are opposed to Him; but to think that one who professes to love Him should allow himself so to be deceived, and so to deny His Lord and Master, is indeed sad. He, Jesus, is the Christ, the Son of the living God. John 6:68, 69.

It is true that Jesus in order to save man did partake of human nature. This the Bible clearly teaches; but He never lost His divinity. He was both human and divine. He was Son of God and Son of man. But Dawnism makes no such allowance. That we may not misrepresent the teaching of Millennial Dawnism, we quote from its own works:

“Neither was Jesus a combination of two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing.”—*Ibid.*, page 179.

Such teaching has the flavor of the bottomless pit. Is it not sad that thousands are seduced into believing that this kind of doctrine is Christian? To think of millions of copies of such works being sold under the name of Bible teaching, and by the agency of Christian people, is dreadful.

Again: "Thus we see that in Jesus there was no mixture of natures, but that he twice experienced a change of nature." — *Page 180.*

All that the Bible says of Christ's glory, and Christ's divine power is nothing with the author of that terrible doctrine.

His equality with God is therefore denied; for Dawnism says:

"If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then *further to exalt him to divine nature*, unless he intended to do the same for all the angels and for all men." — *Page 188.*

Jesus said that He and His Father were one. John 10:30. He said that He was with the Father before the world was. John 17:5. He taught that all things were made by Him. John 1:1-3. He said that as the Father had life in Himself, so the Son also had life in Himself. John 5:26. Still this venomous teaching declares that Jesus was not divine by nature. That we may correctly understand when Christ was divine from the point of view of Millennial Dawn, here is what is written:

"The divine nature is the highest and the superior of all spiritual natures. *Christ at his resurrection was made so much better than perfect angels as the divine is superior to the angelic nature.*" — *Page 176.*

Again: "That, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature." — *Page 172.*

"Our Lord, since his resurrection, is a spirit being."
— *Page 184.*

"Since the resurrection of the Lord Jesus, then, two beings are immortal." — *Page 211.*

"Jesus, therefore, at and after his resurrection, was a spirit,—a spirit being, and no longer a human being in any sense." — *Page 231.*

Thus the church of Christ is robbed of a divine-human Saviour now, as Jesus was robbed of His divinity formerly. Not until after the resurrection was Jesus divine, says Dawnism. How then can poor, fallen humanity now have a sympathizing Saviour if He has lost all human sympathy? No, indeed, He is the same divine Christ as when he was on earth; He is the same sympathetic Son of man as He was when He walked among men. He was the Spirit man before He came and when He was here, as he has been since. He is both God and man. Heb. 2: 14-18; 4: 15, 16; 1 Cor. 15: 45, 47.

But such are the teachings of Dawnism. This doctrine sounds like the voice of the wolf, although it presents itself in sheep's clothing. What is the object of Dawnism's teaching that Jesus was only a man and was only divine after the resurrection? Because it wants the "select crowd," that "little flock" to be like God. It is the same old story, man wants to be like God. Gen. 3: 5. It is not satisfied that man shall have the place that God in Christ gave to him,—man exalted and redeemed through the blood of Christ, and saved through Jesus. It has the same spirit of him who said, "I will be like the Most High." "I will ascend into heaven." Isa. 14: 12-14. Here is what is written on this point:

"It is also of God's favor that the Lord Jesus and His bride become partakers of the divine nature." — *Page 189.*

To cap the climax, however, the position is taken that

it was necessary for this "select" flock to be divine in order to make *the Christ*.

"The Christ will be the head of all things." — *Page 241.*

"Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the gospel age — the Christ, Head and body — glorified." — *Page 288.*

"He (the apostle) goes further and shows that those earthly promises can not and will not be fulfilled until the still higher heavenly promises concerning the Christ (Head and body) are fulfilled." — *Page 293.*

"The Deliverer (Christ, Head and body) shall come out of Zion and turn away ungodliness from Jacob." — *Page 300.*

"The great work before this glorious anointed company — the Christ — necessitates their exaltation to the divine nature." — *Pages 288, 289.*

Is it necessary to continue? Have you, dear reader, seen the awful teachings of Millennial Dawnism? Do you not see how it resembles the teachings of the rabbis in exalting self and in doing away with the Messiah? This awful doctrine actually teaches that only this "little flock" will be the priests and kings, and the only ones who are to be immortal. There is no sure opportunity for any others. Speaking of others who will be saved in the millennium (?), here is what is said of the "little flock:"

"They (others) will serve God in his temple, and stand before the throne, having palms in their hands (Rev. 7:9-17); but though that will be glorious, it will not be so glorious as the position of the 'little flock' of overcomers, who will be kings and priests unto God." — *Page 214.*

"Since the resurrection of the Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the Bride of the Lamb, being selected during the gospel age. Yet not all of the great company who are nominally of the church will receive this great prize, but only that 'little flock.' . . . This immortality, the

independent, self-existent, divine nature, is the life to which the narrow way leads." — *Page 211.*

One can almost imagine himself back in the days of Christ, and hear the rabbis tell the people how *they* were the "select few," and no one could have the chance that they had. What a terrible disappointment it was to them when the Lord Jesus told them that *every one* had the opportunity of being saved (Matt. 11:28-30; John 6:37); and many whom they thought would be left out, would be the ones to be saved. Matt. 21:31. The rabbis would be the ones who possibly might not enter the kingdom.

Dawnism claims to teach the Bible, but it does not give the proof. Dawnism makes assertions, draws inferences, and assumes probabilities, but it does not give the word of God for proof. See Vol. I, pages 220, 246, 277.

Dawnism, in the light of the word of God, has been weighed in the balances and has been found wanting. Dan. 5:27. It has built up a theory that *appears* reasonable, and has attempted to twist the Bible into harmony with it. Page 163, Vol. I. How much better it would be, and

"How much more becoming, to come humbly to God's word and to '*ask*' concerning things to come, than to '*command*' or to assert that he must carry out our ideas." — *Page 191.* 2 Pet. 2:1, 2; 1 John 4:1-3. •



Great Light in Old Testament Scriptures for To-day

“ART THOU THE CHRIST,
THE SON OF THE BLESSED?”

CHAPTER X

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.” Isa. 42:1.

THE ISRAELITES HAD GREAT LIGHT

THE saying of Jesus:

“If therefore the light that is in thee be darkness, how great is that darkness!”¹

had a very practical and forcible application to the Jews at the time He said it. The belief is entertained that the Jewish people did not have much light; but

¹Matt. 6:23.

by an investigation of the word of God, as expressed by the Holy Spirit, we shall learn that they were a people who for decades and centuries had abundance of light. The trouble with them was that the light which the Lord gave them had become to them darkness, because of the mist which had been placed over the light. The light of God being covered up by their traditions and mysticisms, they could not see it. Christ came to remove the clouds of tradition,^(a) and to make manifest the light which they had.

2. David said:

"Thy word is a lamp unto my feet, and a light unto my path."²

He also said:

"The commandment of the Lord is pure, enlightening the eyes."³

Solomon said:

"For the commandment is a lamp; and the law is light."⁴

They had the Scriptures;⁵ they had the law;⁶ they had the commandment; yet of these people the Saviour said:

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and

² Ps. 119: 105.

³ Ps. 19: 8.

⁴ Prov. 6: 23.

⁵ John 5: 39.

⁶ John 7: 19; Rom. 9: 4.

should understand with their heart, and should be converted, and I should heal them."⁷

3. Again; the Saviour said:

"Do ye not therefore err, because ye know not the scriptures, neither the power of God?"⁸

4. And the apostle Paul says of them:

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."⁹

ALL THINGS OFFERED TO THE JEWS

5. Thus while they had great light in the Scriptures of the Old Testament, and in the law which God gave them, they were blinded to the truth that they contained. But, said the apostle:

"When it [the heart] shall turn to the Lord, the veil shall be taken away."¹⁰

6. It must be evident after perusing the contents of previous chapters, that the Jews had great opportunities of knowing all about Christ,—His mission to the world, His work among men. The very fact that salvation was offered them through Christ,—eternal life, the Holy Spirit, conversion, repentance, and every other gift which comes only through the Lord Jesus,—is in itself evidence that they might have known all about Him. Yes, Jesus told them that they did know, but would not acknowledge it.

⁷Matt. 13: 14, 15. ⁸Mark 12: 24.

⁹2 Cor. 3: 14, 15. ¹⁰2 Cor. 3: 16.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not."¹¹ Nevertheless, "He came unto his own, and his own received him not."¹¹

ONE GREAT TRUTH IN ALL THE BIBLE

7. If the Bible were properly understood, interpreted in the light of itself, there would be found one great, consecutive, central truth running through every one of the thirty-nine¹³ books of the Old Testament; and that truth is the *Messiah*, the Christ, *the Son of the Blessed*. It will also be found that He always was with the Father; was co-Creator with God; was the very essence of all light¹⁴ and truth;¹⁵ was the great medium between God and the universe throughout all the ages of the past.¹⁶ Every ray of light that has ever come to the world has come through Him;¹⁷ every soul in the universe has been kept and preserved by Him;¹⁸ and God the Father has trusted Him with the care and protection of this world, other worlds, the vast and great universe.¹⁹ In Him the Father has placed all the riches of wisdom and knowledge and power and grace.²⁰ He is the one great Sun,²¹ around which everything in all God's vast domain revolves. This, the Scriptures declare;²² this

¹¹John 7: 28.

¹²John 1: 11.

¹³John 5: 46, 47; Acts 3: 24.

¹⁴John 1: 9.

¹⁵John 14: 6.

¹⁶John 1: 18; 1 Tim. 2: 5.

¹⁷John 9: 5.

¹⁸Heb. 1: 3.

¹⁹John 1: 10; Heb. 1: 1, 2;

Col. 1: 19; 2: 9, 10. ²⁰Col. 2: 2, 3. ²¹Mal. 4: 2.

²²John 12: 32; Col. 1: 20.

the Jews might have known; this they might have taught to the world; this knowledge lived, would have prepared them to have heralded to the world the birth of the Deliverer, instead of its being announced by the angelic hosts.²³

8. That we may have a better appreciation of the text at the head of this chapter, we shall examine a number of scriptures, which will enable us to see more clearly that He *is* the Christ, the Son of the Blessed.²⁴ And with this thought in view, we may clearly perceive that *every* truth in all the Bible centers in Jesus, the Christ, the Son of the Blessed. (*b*)

CHRIST'S PREEXISTENCE AS TAUGHT BY HIMSELF

9. The Saviour repeated again and again that He existed before He came to this world. He told the Jews that their own Scriptures taught it,²⁵ and His works proved it.²⁶ This they would know if they only laid aside their preconceived idea of the Messiah, and the temporal kingdom they supposed He would set up,²⁷ and the expositions of the Bible as given by the Pharisees. If they had only devoted their thought and attention to the Scriptures themselves, and observed the work He was doing in fulfilment of the word of God, they would have seen that all that the Scriptures declared in Moses and in all the prophets concerning the Messiah, were fulfilled in Him.

10. Jesus said:

²³ Luke 2: 9-14. ²⁴ Matt. 16: 16. ²⁵ John 5: 39.

²⁶ John 5: 36; 14: 10, 11. ²⁷ Matt. 20: 20, 21.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."²⁸

"*For I came down from heaven*, not to do mine own will, but the will of him that sent me."²⁹

"What and if ye shall see the Son of man ascend up where he was before?"³⁰

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."³¹

"Your father Abraham rejoiced to see my day; and he saw it, and was glad: . . . Verily, verily, I say unto you, Before Abraham was, I AM."³²

"I and my Father are one."³³

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."³⁴

"For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I *came out from thee*, and they have believed that thou didst send me."³⁵

"And now I am no more in the world, but these are in the world, and I come to thee."³⁶

"Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me *before the foundation of the world*."³⁷

CHRIST'S EXALTED POSITION IN THE UNIVERSE

II. Innumerable more testimonies from the lips of

²⁸John 3: 13. ²⁹John 6: 38. ³⁰John 6: 62. ³¹John 8: 23.

³²John 8: 26-58. ³³John 10: 30. ³⁴John 17: 5.

³⁵John 17: 8. ³⁶John 17: 11. ³⁷John 17: 24.



John the Beloved

the Saviour might be given, all of which show that He existed before He came in the flesh, and filled a position in the universe which none other could occupy. All this the Old Testament Scriptures taught, and the Jews might have known, had they not so covered up the light of this most blessed truth. It may be well, perhaps, to cite a few texts:

"In the beginning God created the heaven and the earth. . . . And God said, Let there be light, and there was light."³⁸

The apostle John tells us that:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth."³⁹

12. Hence when it says that in the beginning God created the heaven and the earth, we see that the Deity here referred to, included the Son with the Father. In fact, the term *God* in Genesis one, itself proves that. The word God in the Hebrew is *E-lo-him*, **אלהים**, literally *Gods*. The word *Elo-him* is the plural form of the word *El*. *El*, the singular, is God; *E-lo-him*, the plural, is *Gods*. That is to say, if the word God, in Genesis 1:1, were correctly translated, the plurality in the Godhead would be more clearly

³⁸Gen. 1:1-3. ³⁹John 1:1-14.

manifest. This same thought is expressed in Genesis 1:26, where it says:

“And God said, Let us make man, in our image, after our likeness.”

Here the plural form of El, God, is used in expressing the creative work; but the word God is the same here as in verse one; namely, E-lo-him.(c)

DIFFICULTY OF JEWISH WRITERS TO EXPLAIN THE E-LO-HIM

13. The Jewish writers recognize there is a plurality in this text (verse 26) that seems difficult to harmonize with the idea of the rabbis that the Godhead is only one personage. Hence they have various ways of explaining it. One writer in commenting on it, and this writer's idea largely prevails among the popular orthodox Jews to this day, says, it means that

“God said to the *angels*, let us make man, in our image and in our likeness; that is, with reason and understanding such as we have.”

Perhaps it might be well to give the entire comment on this verse, as handed down by the great and learned commentator, Rashi. He says on Genesis 1:26, first part:

RASHI'S COMMENT

“From this [that is, God said to the angels let us make man in our image and after our likeness, with understanding and reason such as we have], we learn concerning the plans of the Holy One, blessed be His name. Because man was made in the image of the angels, and for fear

lest the angels should feel provoked concerning this matter, the Lord counseled with these angels, and received their approval in the matter. The Lord said: 'Between the angelic hosts and myself there is a similarity in creation; that is to say, the heavenly hosts are created in my image and after my likeness. Now if the earthly creation should not be after my image and my likeness, there would be a jealousy and rivalry in all created works, because the earthly would be jealous of the heavenly.' Therefore, He took counsel with the heavenly universe, that is, with the angels, and said, 'Let us make man.' Since, however, they did not assist Him in the creation of the earthly family, and here is an opportunity for the Epicurean [a synonym for the Christian, the follower of the Nazarene] to 'contemn the Holy One, blessed be His name, and to say that the angels *did* assist in the creation of man, for it is written, 'Let us make man,' that is to say in the plural form,—it is designed on the part of God to teach us great respect for others, and to inculcate the idea that the greater should counsel with and take advice of the younger. If it should have been written in the singular form, 'I will make man in my image and after my likeness,' we would not then have known that He was consulting with the heavenly hosts about the matter, but would have thought that He were speaking to Himself.

"And the alternative we have whereby to answer the Epicurean is written beside this verse, in 'next; that is, 'And God created man in His own image, in the image of God created He him; male and female created He them.' It does not say and they created him in their image after their own likeness."

14. After all this elaborately drawn-out exposition of this commentator to hide the glorious truth of the

co-creatorship of the Son, the fact still remains that the term God is used in the plural form in *every verse* in the first chapter of Genesis. How sad it is to see men devote their time and thought to exegesis, rather than to the simplicity of the word of God. And amid this great labyrinth of explanation, the light concerning the Son of God has been hid. Speaking on this very point, the apostle Paul states the case like this:

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."⁴⁰

15. Another translator of the Old Testament from the Hebrew into the English, finding the same difficulty to overcome, and not wishing to advance such strange ideas as Rashi advocates, says thus of Genesis 1:26:

"This phrase is employed here, as in other places, to express the purpose of the Deity to affect His will. This construction is called, 'The plural of majesty.'" — *Leeser's Translation of the Old Testament*, Introduction.

16. It seems strange, however, that such phrases are very rare in the Bible, and nowhere in the Scripture do we find the nomenclature, "The plural of majesty." How true it is that not to see Christ in the Old Testament is to have the veil of blindness and unbelief cover the soul.⁴¹

⁴⁰2 Cor. 4:3, 4. ⁴¹2 Cor. 3:14, 15.

CHRIST THE TRUE LIGHT

17. Concerning the third verse of Genesis one, previously mentioned, we find the apostle Paul alluding to it in this manner:

"For God, who commanded the light to shine out of darkness, hath shined [margin, is he who hath shined] in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."⁴²

And the Saviour repeatedly told His hearers that *He* was the light of the world;⁴³ that in Him was light;⁴⁴ and He was the light and the life of men.⁴⁵ The true intent of all light, is Christ.⁴⁶

WHAT SOLOMON SAID OF CHRIST

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there, when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth; then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."⁴⁷

18. Here Solomon, under the name of Wisdom, gives

⁴²2 Cor. 4:6. ⁴³John 8:12; 9:5. ⁴⁴John 1:4.

⁴⁵John 1:9. ⁴⁶1 John 1:5. ⁴⁷Prov. 8:22-30.

a brief yet accurate description of Christ before the creation of this world. That Jesus is indeed the Wisdom here spoken of is plainly stated in the following scriptures:

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the *wisdom* of God. . . . But of him are ye in Christ Jesus, who of God is made unto us *wisdom*, and righteousness, and sanctification, and redemption."⁴⁸

MOSES' TESTIMONY CONCERNING CHRIST'S PREEXISTENCE

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"⁴⁹

19. Concerning the commandment here brought to view, and what is intended by it, Paul thus speaks:

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead?)."⁵⁰

Here we have a divine comment given by the Holy Spirit to the apostle Paul, (*d*) to tell us what is meant by that expression in Deuteronomy. It is Christ; He is the great command of God.

⁴⁸1 Cor. 1:23, 24, 30.

⁴⁹Deut. 30:11-13.

⁵⁰Rom. 10:6, 7.

20. The following scripture with its divine comment by the Lord Jesus is unmistakable evidence of the personal Christ long before His advent to this world in human form:

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. . . . Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. . . . And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I AM."

OTHER PROPHETS CONCERNING THE PREEXISTENCE

21. In fact, nearly all the prophets of the Old Testament have expressed themselves concerning Christ before His advent in the flesh, showing Him to be the Lord, the Word, the Jehovah, (*e*) the God of Moses and the prophets. This is true of David, Isaiah, Jeremiah, Daniel, and there is scarcely a prophet but that has spoken concerning Him and His glorious power which He manifested before He came into this world, clothed with the sinful flesh of humanity. Peter sums it up as follows:

"Of which salvation the prophets have inquired and

searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."⁵¹

22. Since it was the Spirit of Christ that dwelt in the prophets, there must have been the Christ to inspire these men with this blessed Spirit. How could they have had His Spirit to give utterance, if He were not there to impart to them the gifts? Yea, more: How could there have been any Spirit of Christ dwelling in these holy men of God, if there were no Christ present at the time? Even further: How could there have been any Spirit, if there were no one to give it? Yes, the blessed Christ was before the world was.⁵² All the blessings that have come into the world since it existed, in whatever form they came, have come through Him who is the Christ, the Son of the Blessed.⁵³

TESTIMONY OF JOHN

23. Passing from the Old Testament writers, we come to the inspired men of God, who wrote the New Testament. The beloved John says of Christ:

"He was in the world, and the world was made by him, and the world knew him not."

"All things were made by him; and without him was not anything made that was made."⁵⁴

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."⁵⁵

⁵¹1 Pet. 1:10, 11. ⁵²John 17:5. ⁵³Matt. 16:16; Mark 14:61, 62.

⁵⁴John 1:3, 10.

⁵⁵John 1:18.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."⁵⁶

"I write unto you, fathers, because ye have known him that is from the beginning."⁵⁷

24. The apostle here tells us that Christ, the Word of God, is He who not only was in the beginning before the world was; but it was He who made *this world*; He, who came into the world, who came unto His own, and who was not received by them. Here then we have a plain statement that *Christ was* the Creator of this world. For without Him was not anything made that was made.⁵⁸

TESTIMONY OF PAUL

25. Of all the men of God, who were filled with the spirit of inspiration after the ascension of the Saviour to the Father, no one received greater light and more glorious truth in visions and revelations than did Paul, the apostle. He himself says:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. . . . And lest I should be exalted above measure through the *abundance of the revelations*," etc.⁵⁹

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."⁶⁰

⁵⁶1 John 1: 1. ⁵⁷1 John 2: 13. ⁵⁸John 1: 3.

⁵⁹2 Cor. 12: 1-7. ⁶⁰Gal. 1: 11, 12.

And that the people might know the certainty of the truth of his claims, he says:

"The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not."⁶¹

He takes the solemn oath before God, which to every Jew is an end of all controversy.⁶²

This is what he says concerning Christ's preexistence, and His position in the universe of God:

a. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."⁶³

Here we are plainly told, in addition to what John has said concerning Christ as Creator, that Christ not only created *this* world, but that all the worlds which have been created by the great Creator were brought into being through His Son. Oh what a blessed Redeemer! What a powerful and mighty Saviour! What a glorious and precious Deliverer! The Creator of all the worlds in the vast domain of this endless universe is the Redeemer and Saviour of the lost soul!

26. And that people should not receive a vague idea from this statement of the apostle, he specifies very minutely what is comprehended in this great workmanship:

b. "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

⁶¹2 Cor. 11:31. ⁶²Heb. 6:16. ⁶³Heb. 1:1-2.

powers: *all things* were created by him, and for him; and he is before all things, and by him all things consist."⁶⁴

Then absolutely nothing that has ever had existence in the domains of God has ever been brought into being save as Jesus was the Maker of it, and that it was made for Him. The apostle, however, continues:

c. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."⁶⁵

d. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."⁶⁶

e. "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."⁶⁷

JESUS' STATEMENT TO THE JEWS AND TO PHILIP

Here, then, we find the apostle giving to Christ the same right, title, and prerogative that the Father Himself has. We can the better understand why Jesus said to the Jews:

"I and my Father are one."^{68(f)}

And to Philip:

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?"⁶⁹

⁶⁴Col. 1: 16, 17. ⁶⁵1 Cor. 8: 6. ⁶⁶Eph. 3: 9.

⁶⁷Heb. 1: 8, 9. ⁶⁸John 10: 30. ⁶⁹John 14: 9, 10.

Paul throws a little light on this last expression of Jesus to Philip:

"Who being the brightness of his glory, and the *express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."⁷⁰

27. What a wonderful privilege it must have been for the Jews to see God in the flesh⁷¹ of humanity, and yet how much they lost by not beholding His glory. An opportunity to behold the Shekinah of Heaven, in the form of human flesh — divinity wrapped up in humanity, God manifest in the flesh — and yet their eyes were so blinded by the perversion of the truth of the word of God, as not to see or understand its import.

28. But the apostle gives still more evidence:

6. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail."⁷²

WHY PAUL WAS RAISED UP

29. As a result of the erroneous views of the Jewish leaders and people, the true position of Christ in the world and universe was misunderstood and misrepresented. God raised up this special servant of His, this learned and cultured Jew, removed the scales of human traditions and philosophy from his distorted

⁷⁰Heb. 1:3.

⁷¹1 Tim. 3:16.

⁷²Heb. 1:10-12.

and discolored vision; opened his blind eyes⁷³ which had been tightly shut to every ray of light that came from Christ through the apostles and disciples; and gloriously, vividly, illustriously revealed to him the matchless splendor, the glorious beauty, the inexpressible and surpassing grandeur that is, was, and had been, wrapped up in Jesus.⁷⁴(g)

30. God designed to overthrow forever, through Paul and His other servants, the wrong estimate which had been placed upon His dear Son, the Son of His love, the bosom companion of His fellowship. By instructing the church who Jesus Christ was, and had been, and the marvelous divine power that had been placed in Him since the days of eternity, God intended to encourage, to uplift, to ennoble, to refine, to glorify the sons of men through the redemption and salvation which exists in Christ Jesus. Because He had been given creative power is the reason, the strong reason, why He has redemptive power.⁷⁵ He who had power to create the world, is the same who has been given power to save the world. He who has the wisdom to uphold the world,—yea, the universe in all its varied changes and experiences,—is He who has been given power, all power, both in heaven and in earth, to uphold, beneath the shadow of His wings, in all the varied changes of life, every man and woman that will trust in Him.⁷⁶

⁷³Acts 9: 15-17.

⁷⁴2 Cor. 12: 4, margin.

⁷⁵Eph. 2: 10; 2 Cor. 5: 17. ⁷⁶Heb. 1: 1-3; Matt. 28: 13-20.

31. No doubt this thought the Saviour had in mind when He so beautifully responded to Peter's confession:

"Thou art the Christ, the Son of the living God."⁷⁷

Jesus said to him:

"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

LOSS TO THE JEWS IN NOT SEEING CHRIST

32. It must be apparent to all that the Jewish people, because of their traditions and blindness, lost much in not seeing Jesus as the Christ, the Son of the Blessed. In their not properly understanding the Scriptures, He, the Pearl of great price, was hidden from their view beneath the rubbish of human philosophy. The loss to them meant the breaking up of their national greatness, the destruction of their glorious temple;⁷⁸ the abandoning of their beautiful city; the loss of thousands, yes millions of their lives; the captivity of untold numbers of their posterity; the hatred and animosity of mankind for decades, centuries, even millenniums; their being scattered abroad to the four winds of heaven, as a byword, a hissing, a perpetual reproach. Oh, what a sad picture!

"If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace but now they are hid from thine eyes."⁷⁹

CHRIST, HUMANITY'S GREAT NEED TO-DAY

33. To whom much is given, we read, from him

⁷⁷Matt. 16: 16, 17. ⁷⁸Matt. 23: 37-39. ⁷⁹Luke 19: 42.

much shall be required.⁸⁰ The great book of experience which records the deeds of the Jews can easily be read by the professed people of God at the present time. The one great theme which humanity needs to have presented now is Jesus Christ, the Saviour of men, the Son of the Blessed; Christ as the Creator, Christ as the re-Creator. If any man be in Christ Jesus, he is a new creation. But in order to rightly know and to understand Jesus as He is, we must see Him in the word of God, the blessed Bible. We must read Him in Genesis, as well as in Revelation. We must see Him in Leviticus, as well as in Hebrews. We must know Him in Ruth, as well as in Matthew. In other words, we must search the Scriptures; for in them there is eternal life; and they all testify of Jesus.⁸¹

⁸⁰Luke 12:48.

⁸¹John 5:39.

CHAPTER X

EXPLANATORY NOTES

Paragraph 1

a. It is generally believed that when Christ died on the cross, He abolished a great many truths of the Bible that the Jewish people had believed during their national existence. But this is not so. Christ's life and death did not, neither could, abolish anything which in itself was from God; and therefore was truth. Because Christ, being *the Truth* personified, could not thrust aside any truth that God had ever given. Certain things naturally ceased by limitation. Even these He did not abolish. The larger light that was manifested by His life and in His death, swallowed up the lesser light which shadowed His coming.

What Christ, however, *did abolish*, was the traditions and slavishness of men which had bound the people from exercising the freedom of their personal will and choice. He made men free. He destroyed sin. Not that He did away with any truth, or invalidated any of the teachings of the word of God. This the reader should bear in mind.

Paragraph 8

b. It is rather singular that among the books most questioned to-day by the critics and modernists are the books of Genesis and Revelation. There certainly must be a reason for this. In the last book of the Bible, the Saviour is repeatedly said to be the "first and the last," the "Alpha and Omega," the "beginning and the end," etc. The book of Revelation is filled with the Christ, the precious Saviour. The book of Genesis likewise must be. He is not only the "Alpha and Omega," the two letters of the Greek alphabet, representing the first and the last; He also is the "Aleph

and the Tau," two letters of the Hebrew alphabet, representing the first and the last. Jesus Christ is in the first book as He is in the last book. Because men do not see him in the beginning of the Bible, is doubtless one reason why they do not see Him in the last book of the Bible.

Since all knowledge of a language centers in the letters of the alphabet of that language, the whole alphabet must be accepted in order to gain the knowledge desired. So the Bible is God's revelation of Christ. All the truth of God centers in Christ. We must therefore accept all parts of the Bible, from Genesis to Revelation, in order to find in Him all the truth which God has. Seeing Christ in all the word of God is God's key to unlock the treasures of truth.

Paragraph 12

c. In every verse of Genesis, chapter one, wherever the term God is used, it is always in the plural form. No doubt there is a strong reason for this. The singular Hebrew is **אֱל**, El, God. For illustration, see Gen. 33:20. The plural **אֱלֹהִים**, E-lo-him, Gods. For example, see Ps. 82:6.

Of the thirty times the word God is used in the first chapter of Genesis, in no case is the term used in the singular. We find the singular number for God used in other parts of the book of Genesis, which shows clearly God could have used it here if He chose. But the very fact that the term is used in the plural form is proof positive that the Son was with the Father at this time in the creative work.

A statement from Paul, at this juncture, might be suggestive on this point. In writing to the Corinthian church, the apostle says:

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

gospel of Christ, *who is the image of God*, should shine unto them." 2 Cor. 4:3, 4.

Now in this connection, in verse six of this same chapter of Corinthians, he mentions the fact of the creation of light, as proof of the giving of light to the soul, in the face of Jesus Christ. It would seem then, from this, that Paul is carrying the minds of the people back to the first chapter of Genesis, where the record states that man was created in the image of God. But the text referred to in Genesis (see Genesis 1:26) plainly says that man was made in the image of, אֱלֹהִים, E-lo-him, Gods; and the *whole clause of the twenty-sixth verse of Genesis one, is in the plural form*. Here is the text in the original:

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵינוּ וְיִרְדּוּ

Literally translated the text would read:

"And Gods said, Let us make man in *our image*, according to *our likeness*, and they shall rule," etc.

Thus we see that there was some one associated with the Father when the first man was created; and this person who was associated with the Father had the same image as the Father; and man was created after their image. But the apostle Paul says that Christ "is the image of God," and the "express image" of God. Heb. 1:3.

It is therefore conclusive that Christ was the person here referred to in Gen. 1:26; hence He was with the Eternal in the creation of everything contained in the first chapter of Genesis. And this is the strong reason why Moses was inspired of God to use the term E-lo-him, in the first chapter of Genesis, instead of the word El. Truly Moses did write of Him. John 5:46, 47.

It is claimed that in Bible times when a king issued a decree, it was always given in the plural form, indicating the will of the kingdom in issuing this decree. This idea is quite prevalent among many religious teachers. To this idea there seem to be some serious objections.

The author had occasion, while in the city of London, England, to visit a prominent Hebrew teacher and scholar, a man eminent for his learning and piety. While in conversation with this gentleman, this very matter was discussed, and this Hebrew teacher was asked what the Jewish scholars did with this expression, E-lo-him, found so profusely in the first chapter of the book of Genesis. He answered that it was the custom in Bible times to speak of the king and of the kingdom, and of the things done in the kingdom in a plural form. All documents, he said, were issued in this manner.

The gentleman's attention was then called to the experiences found in the books of Ezra and Nehemiah. In these books it is stated that Cyrus, Darius, and Artaxerxes each issued a decree. These three men were the kings of the Medes and Persians. In none of these decrees issued, do the kings speak of themselves in the plural form. It is always, I, Cyrus; or, I, Darius; or, I, Artaxerxes. 2 Chron 36:22, 23; Ezra 6:1-8; 7:11-13; 6:14. He remarked that this was an exception to the rule. It was suggested to him that the rule therefore did not hold good.

Satan has always sought to hide Christ from men. He is endeavoring to do this at the present time in every conceivable way. Let us see Christ, the center of God's truth, in these verses in Genesis one.

Paragraph 19

d. The apostle Paul received his views and knowledge of Christ directly by revelation. The entire gospel was revealed to him by visions and revelations from the Lord. He, therefore, was thoroughly qualified to express the truth correctly. Gal. 1:11, 12; 2 Cor. 12:1-4.

Paragraph 21

e. It is generally supposed that the Jehovah of the Old

Testament is applied directly, and only, to the Father. But this is not so. The Jehovah of the Old Testament is a term also applied to the Son. For instance: In Gen. 12:1-4, Abraham was called of the Lord to leave his home, to go to a place where he should be told. The word Lord is here *Jehovah*. In Gen. 18:1, the word Lord is also *Jehovah*. But in Ex. 3:4, 6, 7, the term Lord is likewise in these texts *Jehovah*. Thus the *Jehovah* in all of these texts is the one and the same person. The Saviour, however, said to the Jews that "before Abraham was, I AM." John 8:58. The words, I AM, are derived from the same Hebrew root that we get the word *Jehovah*. Therefore the *Jehovah* of Abraham is the Christ of the New Testament. It was He that appeared to the patriarch. The *Jehovah* of the Old Testament is God's title of His dear Son.

The objector, however, may say that in Psalms 110:1, the term *Jehovah*, is applied to the Father. For it is written:

נאם יהוה לאדני שב לימיני

"Jehovah said unto my Lord, Sit thou at my right hand."

Very true; but the Father has declared that He has put His name in His Son, in the Angel of His presence. Ex. 23:20, 21. His name being *Jehovah*, this naturally would be the name of the Son.

Thus we again see that the *Jehovah* of Moses and the prophets is the title belonging to Christ. For in Isa. 43:11, it is written:

אנכי אנכי יהוה ואן מבלעדי משיע

"I, even I, am *Jehovah*; and beside me there is no Saviour."

By comparing this scripture with Acts 4:12, it is apparent that it has reference to Jesus, the only Saviour. It is certain that Jesus is also the *Jehovah*.

Paragraph 26

f. The word *one* in this verse is the same as in the

Hebrew, **אֶחָד**, *E-chod*. There are two words in the Hebrew, the same root, which mean one. These are, **אֶחָד**, *E-chod*, and **יָחִיד**, *Yo-chid*. The word, *E-chod*, translated one, expresses and contains the thought of unity. It frequently has the idea of at least *two*, but one in thought, action, expression. In Gen. 2:24, we read:

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַר בָּאֶשְׁתּוֹ וְהָיוּ לְבָשָׁר אֶחָד

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one* flesh."

The last three words in the Hebrew of this verse, literally translated, are:

וְהָיוּ לְבָשָׁר אֶחָד "And they shall be to *one* flesh."

In every respect they were to be one, two persons with one plan, one purpose.

The Hebrew word, **יָחִיד**, *Yo-chid*, is used in the absolute sense of aloneness, singly, individually. Several such texts might be furnished; but the most pointed one in the Scripture is found in Abraham's experience, when God commanded him to offer up his son Isaac. The Lord said:

קַח נָא אֶת בְּנֶךָ אֶת יִחִידְךָ

"Take now, thy son, thine only, or only one, son."

This expression, however, is not used when referring to God. The term is, **אֶחָד**, *E-chod*. For instance:

"Hear, O Israel: the Lord our God is one Lord."

The word one in this verse is *E-chod*, and not *Yo-chid*.

Here again we have a strong proof of the presence of Christ with the other, before the world was, and as one in the Godhead.

Paragraph 29

g. Among critics the question is being raised where and how Paul got his Messiah. The view of Christ he had by revelation gave him such a wonderful insight into the true meaning of the Scriptures, and their special application to Jesus, that many doubt the Christ of Paul's teaching.

Among Jewish scholars who are devoting their attention to the New Testament, as well as among Gentile theologians, there are found those who are attacking the position of Paul with regard to the meaning of the Old Testament teachings concerning Christ. His views of the word of God after his conversion were so different from what he formerly believed, and were so opposed to the teachings of the law as expounded by the Pharisees, that it is claimed his views of Pharisaical Judaism are "a distortion" and "a fiction."

If any person knew anything of rabbinical Judaism, it was Paul. He knew it as well as any person could know it. But when Christ appeared to him in vision, He saw in Christ what he had been taught was in the law. He had been following, *תורה*, *Torah*, law, to get righteousness and virtue. This way of getting righteousness was a human way. Even though all his sins might be forgiven from his view point, still there was not the power in him to do that which would please God. There was no man on earth who could give this power, only Christ. No man could get it direct from God; for the man who went to God direct, and asked for pardon, had hanging over him the death sentence.

It was this blessed revelation from Christ that opened his eyes and heart, and made all things clear to the soul of the apostle Paul. This is what the critics do not see. This is what can not be seen by reason. This comes only by revelation. It was *this revelation* which was given to Paul, and to us through him. The Scriptures are made plain not by comparison, nor by contrast, nor even by investigation. The same Spirit is needed to understand the Scriptures as was needed to originally give the Scripture. God inspired men to write the word; God inspired men to expound the word. Paul got his Christ from the Scriptures, but the meaning of the Scriptures was made clear and intelligible by revelation.



The Lamb Brought to the Sanctuary

CHAPTER XI

GOD'S PURPOSE IN BUILDING THE SANCTUARY

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

SINCE the purpose of God with the Israelites was to make known to the world, as well as to them, His plans and wishes concerning His great salvation from sin through Jesus Christ, His only begot-

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ten Son, the Lord did all in His power¹ and wisdom to make this great truth so plain, simple, and clear that there could be no excuse² why every one should not know and understand His will. Therefore, soon after the exodus from Egypt, He commanded, through Moses, the building of the sanctuary upon a most elaborate and splendid scale,³ which was designed to convey to their sight as well as to their intelligence some of the *visible* proofs of the glory of His Son, and to give them a clearer view of the salvation He was working out for a lost and sin-cursed world.

FIRST MENTION OF THE SANCTUARY

2. After they crossed the Red Sea on dry land, Moses and the people sang the song of deliverance⁴, in which we find the following words:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which *thy hands* have established. Jehovah shall reign forever and ever."⁵

3. Here we have a great prophecy of a holy place which was prepared by the hands of God, into which these people were to be brought, and in which God Himself was to dwell. There can be no question or doubt but that this prophecy had a double significance, and would have been completely fulfilled in these people who were delivered from Egypt, had they only been true and loyal to God.

¹Isa. 5:4. ²Matt. 22:12; Rom. 1:20. ³Exodus 25-30.

⁴Exodus 15. ⁵Exodus 15:17, 18.

4. In them the Lord designed to dwell in His fulness in this world; not only in a general way by dwelling in a tent; but by so completely taking possession of their lives, as to show them, and through them the world, how the Messiah would be the dwelling-place of God, and how the Anointed One would dwell in the hearts of all humanity. If they had only been true to this desire of God, when the earthly sanctuary should have fulfilled its mission, God would have revealed to them the real sanctuary which He built with His own hands.⁶ He would have placed it in this earth, and it would have been with them forever, and among them God would have personally reigned.⁷ The type, the lesson, and the antitype, would have all been fulfilled to them. This, no doubt, is all contained in this text.

A SPIRITUAL PEOPLE

5. The Israelites were designed to be a spiritual people.⁸ Everything that the Lord did for and through them was to be done by the Spirit. In other words, while they were in this world, they were not to be of it. Their minds,⁹ their hearts, their deeds, were to be centered on heavenly things. They were to be led of the Spirit, to be taught by the Spirit, to eat in the Spirit, to drink of the Spirit, to walk in the Spirit, to be a truly and thoroughly spiritual people. For how could God reveal to the world the truth of the Messiah,

⁶Heb. 8: 1, 2. ⁷Deut. 26: 16-19. ⁸Neh. 9: 20;

1 Cor. 10: 3, 4. ⁹Isa. 26: 3.

only as He would be recognized as born of the Spirit?¹⁰ The Deliverer must be from heaven; His life must be a heavenly one. These people through whom He was to come must correctly represent Him. So the Lord intended to do for them everything by the power of the Spirit. This no doubt explains why the Lord gave them the manna and the water as He did. It is written:

MIRACULOUS PROVISION OF BREAD AND WATER

"Then said the Lord unto Moses, Behold, I will rain bread *from heaven for you.*"¹¹

"Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the *corn of heaven*. Man did eat angels' food: he sent them meat to the full."¹²

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."¹³

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. . . . And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."¹⁴

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and

¹⁰John 3: 5, 6; Luke 1: 35.

¹¹Ex. 16: 4.

¹²Ps. 78: 23-25.

¹³Ex. 17: 5, 6.

¹⁴John 6: 32-35.

all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed¹⁵ them: and that Rock was Christ."¹⁶

6. However, the people soon murmured and rebelled,¹⁷ and plainly manifested that they had not the Spirit in their hearts,¹⁸ nor were they willing to be led in the ways of God. The Lord, nevertheless, continued to do all in His power to carry out His plan, to reveal to them His truth, to show unto them His grace and salvation. He still desired to have them reveal to the world His purpose with them concerning the Messiah. To Moses then the Lord gave this commandment:

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."¹⁹

"And look that thou make them after their pattern, which was showed thee in the mount."²⁰

"And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount."²¹

"Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it."²²

¹⁵1 Cor. 10:4, margin. ¹⁶1 Cor. 10:1-4. ¹⁷Ex. 16:2, 3; 18:23.

¹⁸Ps. 78:18. ¹⁹Ex. 25:2-9. ²⁰Ex. 25:40.

²¹Ex. 26:30. ²²Ex. 27:8.

MOSES RECEIVING INSTRUCTION TO BUILD

7. Moses had gone up to the mount to receive the decalogue,²³ the ten commandments which God had personally spoken to the people in the hearing of them, all.²⁴ Here he was with the Lord forty days and forty nights.²⁵ While in the presence of God, to him was revealed all these plans of God concerning the building of the sanctuary and its appurtenances. One thing is very remarkable about these commands of the Lord to Moses in the construction of this sacred edifice; that is, *everything* was to be made after a pattern.²⁶ It will be noticed in the scriptures quoted that God specifically pointed out to His servant that *everything* must be made according to this pattern. (a)

8. In other words, the Lord had an ideal; this ideal He wished worked out on the earth; this ideal was to be of heavenly origin. Everything, therefore, connected therewith must be made according to the purpose which God had in mind. All the vessels, all the instruments, all the garments, all the furniture,—everything must be carried out after God's own divine order.

SOLOMON'S TEMPLE

9. What was true of the sanctuary erected by the command of Moses, was equally true of the one that Solomon built. It will be remembered that David on one occasion had a strong desire to build a permanent

²³Ex. 24: 12. ²⁴Ex. 20: 1-17. ²⁵Ex. 24: 18. ²⁶Num. 8: 4.

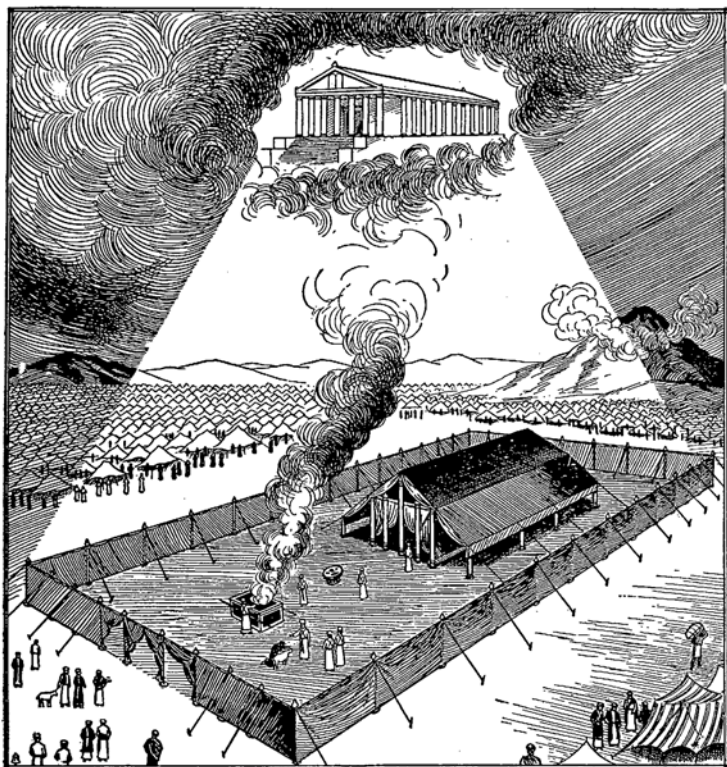
residence for the ark of God, after it had been returned from the Philistines.²⁷ He finally expressed his wish to Nathan the prophet, who encouraged him in his project. The Lord appeared, however, to the prophet the following night, and told him that this building should not be erected by David, but should be built by his son. David, however, desired very much to share in the blessing of this undertaking; therefore he collected a vast amount of wealth, and material of every description, preparatory to Solomon's building the house.²⁸ The Lord saw that the longing of David to do this work was so intense, that He communicated to this faithful servant His plans of the building. And of these plans, David says:

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord. . . . All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."²⁹

10. We thus see that the Lord did the same way by David as He did by Moses — He revealed to David, though not while the latter was in the mount with Him in His presence, but by the Holy Spirit, all the details and working of this temple. Both, therefore, were of heavenly origin; both were planned by the Lord; both were after the divine order.

²⁷2 Sam. 7: 1, 2. ²⁸1 Chron. 29: 1-5.

²⁹1 Chron. 28: 11-19.



The Sanctuary a Shadow of the Heavenly

THE SANCTUARY A TYPE OR SHADOW

II. It would seem from the expressions the Lord made to Moses concerning the sanctuary, that God not only showed him the patterns of the things He desired built, but the *real things themselves*, and with those things as patterns from which to work, the objects on

earth were to be made. That is to say, the Lord showed Moses not only the patterns such as we would consider, but the very objects themselves from which he was to pattern the things for the sanctuary. In other words, the Lord showed Moses a real sanctuary in heaven, in the mount, which God had there; and after this plan he was to build the one in the wilderness. This is evident from the text of Ex. 15:17, which was mentioned in the previous part of this chapter. Had the Israelites only been true, they would have had not only a typical sanctuary; but the real sanctuary which God Himself made, would eventually have been revealed to them. For the sanctuary spoken of in the text just mentioned, was said to have been prepared by the hands of God Himself; whereas the one that was built by Moses was made by the hands of men.

12. That this earthly sanctuary was built after a real one, and was therefore but a shadow of one that God had actually Himself built, is clearly taught in the following scripture:

"Who serve unto the example and *shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."³⁰

13. From this text we learn the following:

a. That the sanctuary and its services on earth were

³⁰Heb. 8:5.

used as an example or illustration of the things that really are in heaven.

b. That the sanctuary and its services on earth were merely shadows of the things that are in heaven.

c. There could be no shadow, or illustration, or example of any object, if there were no object itself to cast the shadow. The very fact that the apostle says that the earthly sanctuary was a shadow, is in itself sufficient proof that there must have been a substance. Since the apostle further says that this was a shadow and an example of heavenly things, and since the matter under consideration was the earthly sanctuary and its services, it very naturally follows that the apostle is endeavoring to prove that when the sanctuary was built by Moses, there must have been a real sanctuary in heaven, which God showed to Moses, and after which Moses patterned.

THE HEAVENLY SANCTUARY

14. That there really was a sanctuary in heaven is plainly stated by the apostle in the first part of this chapter in Hebrews:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the *sanctuary*, and of the *true tabernacle*, which the Lord pitched and not man."³¹

15. And again:

"For Christ is not entered into *the holy places made*

³¹Heb. 8: 1, 2.

with hands, which are *the figures of the true*; but into heaven itself, now to appear in the presence of God for us."³²

"But Christ being come an high priest of good things to come, by a *greater and more perfect tabernacle, not made with hands*, that is to say, not of this building."³³

16. Thus we see that both the shadow and the substance were contained in that first promise mentioned in the fifteenth chapter of Exodus, which the Lord would have fulfilled to them, had they been obedient to his will. However, he sought to impress them with the truth by the objects contained in the earthly tabernacle, built by the hands of men; and the way they appreciated this would be seen by their conduct toward its services and worship.

THE PRACTICAL LESSON

17. While we have seen that the sanctuary Moses was admonished to build was but a "figure," "example," "shadow," of the heavenly, and while we see that there was a real temple in heaven,³⁴ one that God Himself had built, both these were designed to teach the people of all times,— the Israelites at that time, and the people who should follow after,— a great, a wonderful, an extremely practical lesson. When God admonished Moses to build the sanctuary, He said it was to be a dwelling-place for Himself. But the Hebrew word, **בְּתוֹכָם**, in Ex. 25: 8, translated in the English, "amongst them," is a stronger expression than this. Literally

³²Heb. 9: 24. ³³Heb. 9: 11. ³⁴Rev. 11: 19.

translated the word, *Be-tho-com*, is "in their midst," or "*in them*." Thus the tabernacle was to be a dwelling-house for God, a tabernacle for Himself, a place for Him to dwell in. But Solomon said at the dedication of the temple, that the mere building which he had builded, was not really the true dwelling-place of God. He said:

"But will God indeed dwell upon the earth? behold, the heaven and heaven of heavens can not contain thee; how much less this house that I have builded?"³⁵

18. Then what was the practical lesson in it all that God was teaching the Israelites? What was the meaning of the temple? What was the real dwelling-place of God to be? The answer is given by many of the prophets; but Isaiah expresses it the most forcibly:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with *him* also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."³⁶

19. Yes, it was the wish of God to make the human soul His dwelling-place, His temple, His sanctuary. But the sanctuary that was built on the earth was made after the heavenly pattern. Then the dwelling-place of God in the temple of the soul must, too, be made after the heavenly pattern. In other words, there must be a temple of heavenly origin, not made by the power of men, but made by the power of God, and after God's

³⁵1 Kings 8:27. ³⁶Isa. 57:15.

own ideal, which should be the pattern for all to follow. Hence the Saviour, when speaking to the Jews who asked Him for a sign of his authority, after he had cast out the money-changers from the temple, said:

"Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple [the one which Herod improved] in building, and wilt thou rear it up in three days? But he spake of the temple of his body."³⁷

And the apostle Paul, in speaking of the body of the Saviour which He had when He came into the world, says:

"Wherefore when he [Christ] cometh into the world, he [Christ] saith, Sacrifice and offering thou wouldst not, but a *body hast thou* [the Father] *prepared me*. . . . By the which will we are sanctified through the offering of the *body* of Jesus Christ once for all."³⁸

20. When the angel Gabriel came to Mary to tell her that she was to give birth to a child, in answer to her questions, he said:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."³⁹

Jesus Himself said:

"I *came down from heaven*, not to do mine own will, but the will of him that sent me."⁴⁰

And the apostle Peter says:

"For even hereunto were ye called: because Christ also

³⁷John 2: 19-21. ³⁸Heb. 10: 5-10.

³⁹Luke 1: 35. ⁴⁰John 6: 38.

suffered for us, leaving us an *example*, that ye should follow his steps."⁴¹

21. Thus we have the lesson that God designed to teach the Israelites, and through them all people, of the sanctuary. It was to represent to them that as God would dwell in that building by his holy Shekinah, thus glorifying all their services, so He desired to dwell in their hearts, to glorify their lives. But this earthly building was but an illustration of the one which was built in the heavens; hence the glory of this earthly was but a reflection of the greater glory shed forth by the Shekinah in the heavenly. Yet both these temples were only to teach the lesson that Jehovah wished to dwell in the temple of the human soul, and fill it with the glory of His own divine Spirit. But there must be an heavenly human Temple, which should be a pattern or example for all the temples that abide on the earth. So Jesus Christ, the Lord from heaven, the second Adam, or Man, had "prepared" by the Father, a special body fitted for Him, which was filled without measure with the Holy Ghost, the Shekinah of God;⁴² and this being of His was the real Temple for the indwelling of God's presence, after which every temple must be patterned. *He* is the ideal; *He* is the real Temple: *He* is the practical Lesson of the sanctuary, and of the dwelling-place of God. (*b*)

THE EARTHLY TEMPLES

22. What then was true of this heavenly Temple

⁴¹1 Peter 2:21. ⁴²John 3:34.

must be true of the earthly also. These earthly temples of men are, as it were, shadows of the heavenly; nevertheless, they are to be real dwelling-places for the indwelling of the Holy Spirit, the glory of God, that God may fully dwell in the heart through Jesus Christ. So the apostle Paul takes this figure of the sanctuary and of the temple, and applies it to the people of God. He says:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, *which temple ye are.*"⁴³

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

"And what agreement hath the temple of God with idols? *for ye are the temple of the living God*; as God hath said, *I will dwell in them, and walk in them*; and I will be their God, and they shall be my people."⁴⁴

If the reader will notice some of the texts from which the apostle quotes, he will observe that the sanctuary of Israel is what is referred to. (c)

23. The apostle Peter also speaks on this same point:

"Knowing that shortly I must put off *this my tabernacle*, even as our Lord Jesus Christ hath showed me."⁴⁵

And when the Lord Jesus showed it to him, it is recorded as follows:

"Verily, verily, I say unto *thee*, When *thou* wast young, *thou* girdedst thyself, and walkedst whither *thou* wouldest:

⁴³1 Cor. 3: 16, 17. ⁴⁴1 Cor. 6: 19; 2 Cor. 6: 16. ⁴⁵2 Pet. 1: 14.

but when *thou* shalt be old, *thou* shalt stretch forth *thy* hands, and another shall gird *thee*, and *carry thee* whither *thou* wouldest not. This spake he, signifying by what death he should glorify God."⁴⁶

GOD'S PURPOSE IN THE SANCTUARY

24. Thus the purpose of God in having the sanctuary built for the children of Israel was ever to keep before them Jesus Christ, the true Temple of God. Every time the pillar of cloud by day and the pillar of fire by night would lead and guide them, they were to see in this the leading of the Spirit of the Lord Jesus, their Messiah, their Deliverer. As He was to be the dwelling-place of the glory of God, as His life was to be the outshining of the face of God,⁴⁷ by their continually looking at Him through these objects, their own lives would be temples for the Shekinah, the Holy Ghost, to dwell in. They, too, would be led of God. Thus they would constantly be illustrating to the world the one grand truth of the Messiah, the Christ, the Deliverer, the Anointed of God; and they would become His personal representatives by carrying out in their lives these grand truths and illustrations which God gave to them. Oh, what exalted privileges the Lord gave the Israelites! What might they have enjoyed and known and heralded to the world, if they had only seen Him, the Deliverer from all their iniquities and bondage of sin! What pathos must have

⁴⁶John 21: 18, 19. ⁴⁷2 Cor. 3: 18; 4: 6; Heb. 1: 3.

been mingled with these statements of the Lord, as He contemplated what Israel might have been:

"Oh that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea! thy seed also had been as the sand."⁴⁸

"Oh that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever."⁴⁹

THE WRONG CONCEPTION OF THE SANCTUARY

25. Instead of the Jews' seeing all this in the temple, in the object of its erection, in the presence of the Shekinah, in the pillar of cloud by day and the pillar of fire by night, they looked upon the material building, the outward grandeur and beauty, priding themselves that they were more favored than any other people, because *they* had a temple, and others did not. As the prophet Jeremiah says of them:

"Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."⁵⁰

26. The temple had been defiled for centuries; the symbol had lost its meaning to them; the life had departed from the form; the shadow had become to them the real substance. Or, as it was in the days of Christ, the gold was of greater value than the altar.⁵¹ The

⁴⁸Isa. 48: 18.

⁴⁹Ps. 81: 13-15.

⁵⁰Jer. 7: 4.

⁵¹Matt. 23: 16.



“Saying the Temple of the Lord are These”

outward stones were more highly prized than *the Lesson* who was with them; and the size and dimension of the building were of greater importance than the truth it taught. Thus in the Mishna, we find no less than four chapters in the tract, “Middoth,” on the dimensions of the temple. Many pages filled with masses of matter, simply discussing details of size, of space, of structure.

27. Nevertheless, God left not Himself without witness, as to the meaning of these things. Moses knew the true import of the sanctuary, likewise Aaron and many of the people of God in that day, as well as a goodly number all through the ages. Isaiah, Jeremiah, and other men of God kept the truth alive, till the true Temple of God appeared direct from heaven, filled unutterably full of the Holy Ghost, the Shekinah of God. He was ever led by the pillar of cloud by day, and by the pillar of fire by night, the Holy Spirit; for Jesus said, that the Father would never leave Him alone; He was always with Him.⁵² He would always and constantly guide Him. He would ever glorify His life.

GOD'S SPARING MERCY TILL HIS PLAN WAS FULFILLED

28. The Lord bore with the Israelites for centuries, seeking to teach them the real meaning of the tabernacle, till at last there was no remedy.⁵³ Then they were sent into Babylonian captivity for seventy years;⁵⁴ their temple was reduced to ashes.⁵⁵ However, they returned after that period, and rebuilt the temple;⁵⁶ but many of the objects which were in the first temple, and in the sanctuary in the wilderness, were not in this last temple, such as the Shekinah over the mercy-seat, the Urim and Thummim, the Spirit of Prophecy, (d) the Ark, and the Ten Commandments.

29. Nevertheless, the Lord said through the prophet that the glory of the latter house would be greater than

⁵²John 8: 29. ⁵³2 Chron. 36: 14-16. ⁵⁴Jer. 29: 10.

⁵⁵2 Chron. 36: 17-20. ⁵⁶Ezra 1: 2; 6: 7.

the glory of the former house.⁵⁷ How could this be, when many who beheld the second wept because of its inferiority when compared with Solomon's?⁵⁸ The *practical Lesson* that the sanctuary was to teach for nearly fifteen hundred years, the Temple of God, the Messiah, the Deliverer, would *personally appear* in the flesh;⁵⁹ and then they would see worked out in all its fulness what should have been observed all through these centuries. The Temple was glorified, God was glorified in His Temple. Jesus learned and taught the lesson of the sanctuary.

"As he is, so are we in this world."⁶⁰

⁵⁷Haggai 2:7-9.

⁵⁸Ezra 3:12.

⁵⁹Mal. 3:1-3.

⁶⁰1 John 4:17.

CHAPTER XI

EXPLANATORY NOTES

Paragraph 7

a. The Lord was so particular about the work of the sanctuary that He inspired men with the Holy Spirit to make even the woodwork and the curtains. He was so particular that everything be made according to the pattern, that He would not allow even Moses to select the people to carry any responsibility in the matter. The Lord said He inspired two men especially, one of the tribe of Judah, Bezaleel, and the other of the tribe of Dan, Aholiab. See Ex. 35:30-35; 36:1-4. These men were to receive light from heaven by the Spirit of God to carry out the work in harmony with the pattern.

All this goes to show that in the work of the sanctuary, the work within or the work without, the work of the fixtures or the work for the priest, all was done under the direct inspiration of God. No man, not even Moses, was asked to study plans or to devise any ways or means to carry on this work. The Lord Himself took the oversight of the work, and gave explicit and detailed directions.

It would seem clear from this that in the antitypical work of the sanctuary, whatever part there may be connected with it, the light on that part in order to be clear, must come direct by revelation. It would indicate that the Lord did not intend to have any human planning or working in connection with the sanctuary which would be out of harmony with what He had given by revelation.

Paragraph 21

b. This great truth of the sanctuary, like many another truth of the Bible, has been greatly misunderstood. The

tendency has been either to go to one extreme by saying that all that was involved in the work of the sanctuary was the work which the Lord desired to do in the human heart, or else to go to the other extreme by claiming that only the work done in the sanctuary was all that was involved. It is evident from the Bible that the Lord intended to teach that the work of the sanctuary involved the work of grace in the soul, as well as the work of salvation in the sanctuary. God had great and important lessons to teach mankind on this subject. As one writer has truly said:

"Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services." — *"Patriarchs and Prophets," page 357.*

Paragraph 22

c. By reading Ex. 29:45, and Lev. 26:12, and comparing these with 2 Cor. 6:16, the reader will see that the apostle is alluding to the earthly sanctuary. In both these places the context states that God would dwell among the children of Israel in the tabernacle that had been established. But the word translated, *among*, in both the verses referred to, is in the Hebrew, *בתוך*, *Be-thoc*, *in them*. That is, as the glory of the Shekinah dwelt *in* the sanctuary, so the glory and character of God would dwell in the people, and glorify their lives. This, evidently the people did not understand, even as they did not understand what Jesus meant when He spoke of raising the temple of His body. His own disciples did not understand this spiritual truth when He told the Jews; and they did not comprehend it, until after His resurrection. See John 2:19-22.

Paul, however, understood clearly the meaning of these things, and realized their application to the human heart.

Paragraph 28

d. The last of the Old Testament prophets was Malachi.

He prophesied about four hundred years before Christ. From that time onward, the Jews say that the voice of the prophet was no more heard in their midst. And we have no record of any until we read in the New Testament, where we find that Anna and Simeon both exercised the gift. But the Jews refused to believe that God was still speaking through prophets.

How frequently it is said at the present time that these gifts were in the early church, with Christ and with the early apostles; but they have long ceased, and God does not talk thus to the people at the present time. But if we read the word of the Lord, we find that God says these gifts have been placed in the church of Christ, and must remain there till His church has been perfected, and till He comes. Would it not then be well for the church of to-day to believe what God says, instead of accepting popular ideas of men, contrary to the word of the Lord? See Acts 2:16-18; 13:1; 1 Cor. 12:28; Eph. 4:8-13; Rev. 12:17; 19:10; 1 Cor. 1:1, 2, 6-8.





Moses' Descent with the Law of God

CHAPTER XII

WHY THE LAW WAS GIVEN ON SINAI

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9: 13.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 25.

BEFORE we continue the subject of the sanctuary, its sections, its ministrations, its feasts, its priesthood, it will be in place to ascertain some of the
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real causes that led to the building of it. This will necessitate a consideration of the giving of the decalogue on Sinai. The foundation truth of the temple service, we have already seen is Christ. The whole plan was to present the Messiah to the people, and always keep Him and His work before their eyes. This is no doubt the real thought that Paul had in view, when he made the following statement:

"For Christ is the end of the law for righteousness to every one that believeth."¹

Everything in the law, in one form or another, was but a means in the hands of God towards a great end, and that *end* or *object* was Christ. He was to be seen through everything; He was the central object of all plans and purposes.

"It pleased the Father that in him should all fulness dwell."^{2(a)}

THE REAL NEED OF CHRIST

2. The question, therefore, would naturally arise, What was the cause that should lead people to need a Christ, a Messiah, a Redeemer, a Deliverer? The answer very readily comes to hand,—Sin. Adam sinned; through him the whole world was involved in ruin.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Margin, in whom all have sinned.)³

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."⁴

¹Rom. 10:4. ²Col. 1:19. ³Rom. 5:12. ⁴Rom. 6:23.

"For all have sinned, and come short of the glory of God."⁵

The whole world being involved in sin, the whole world needed deliverance from sin and its terrible consequences. Hence we read:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."⁶

GOD'S DEFINITION OF SIN

3. It might be well, however, to inquire, What is sin? What is the Biblical definition of it? We find the answer in the following language:

"Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*"⁷

"Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."⁸

"Because the law worketh wrath: for where *no law is, there is no transgression.*"⁹

"For until the law, sin was in the world: but *sin is not imputed where there is no law.*"¹⁰

"Nay, I had not known sin, but by the law."

It is evident, therefore, that God's definition of sin is *the transgression of the law*, and without transgressing the law there can be no sin.

4. The next thought which naturally comes to the mind is, Which law is it that defines sin? and which was it that man had transgressed? The apostles Paul and James answer the question:

⁵Rom. 3: 23.

⁶John 3: 16.

⁷1 John 3: 4.

⁸Rom. 3: 20.

⁹Rom. 4: 15.

¹⁰Rom. 5: 13.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the *law had said, Thou shalt not covet.*"¹¹

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, that law] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, *thou art become a transgressor of the law.*"¹²

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."¹³

From these texts, we learn that the law which points out sin, and the violation of which was the cause of the downfall of Adam, and through him the entire human race, is what is generally known as the decalogue, the ten commandments, the law of God, the moral law.

WHO FIRST KNEW THE MORAL LAW

5. It may be said, however, that Adam did not know this law, neither had he ever received it. In specific detail we have no record of the fact; but it is evident from the scriptures already quoted that he must have been acquainted with it. In addition to the evidence given, we quote the following from the prophet Isaiah:

"Thy *first father* hath sinned, and thy teachers have transgressed against me."¹⁴

¹¹Rom. 7: 7.

¹²James 2: 9-11.

¹³Rom. 3: 19.

¹⁴Isa. 43: 27.

As to who the first man was, we find the following recorded:

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."¹⁵

"The first man is of the earth, earthy: the second man is the Lord from heaven."¹⁶

6. From the inspired definitions already cited, we must conclude that, though not all of the details of the commands which were given to Adam were recorded, he knew them nevertheless. (b) Even the Talmud specifies certain commands that Adam had received, which certainly shows that there was a general belief among the Israelites that Adam had a knowledge of God's law.

"Concerning six things the first Adam was commanded — against idolatry, against blasphemy, against adultery, against robbery, and concerning the administration of judgment. Although we have these things given to us only through Moses our master orally, and reason naturally leans that way, yet from the direct words of the law, it doth not appear that they were commanded." — "*Hilchoth Melachim*," chapter 9, section 1.

NO LAW, NO SIN

7. Since sin is the transgression of the law, and where there is no law there is no transgression, and only by the law is the knowledge of sin, it is evident that before the Israelites could appreciate the work of salvation as revealed in the sanctuary and in its ministrations, they must know and understand the

¹⁵1 Cor. 15:45.

¹⁶1 Cor. 15:47.

nature and consequences of sin. Therefore it was necessary upon the part of God to proclaim amid the awful thunders of Sinai His law, His great detector and informer of sin.

8. During the sojourn of the Israelites in Egyptian bondage, they largely lost sight of the knowledge of God and of His law; in their constant mingling with heathenism and idolatry, they lost almost all knowledge of the true God, and of his laws which had been entrusted to them. In fact, God said that this was one of the reasons why He brought them forth from Egypt:

"He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. . . . And He brought forth His people with joy, and His chosen with gladness: . . . that they might *observe His statutes, and keep His laws*. Praise ye the Lord."¹⁷

EGYPT A TYPE OF SIN; THE EXODUS, OF ITS DELIVERANCE

9. The Israelites after their exodus had a degree of appreciation of their deliverance from the physical servitude from which God had released them. But with God this mere physical deliverance was a minor matter; there was a deliverance which the people needed infinitely greater than the freedom from Egyptian servitude. This was the deliverance from sin, or from spiritual Egypt. The Lord plainly says there is a spiritual Egypt as well as a literal one.

¹⁷Ps. 105: 37-45.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt."¹⁸

10. Had the Israelites realized their need of a Saviour from sin, there never would have been that continuous murmuring among them that always existed.¹⁹ For they would have appreciated the Lord and His salvation, because of His constant power manifested in their behalf. But simply regarding their help from God as mere temporal benefits, when everything did not come just as they wished, and instantly at that, they were all ready to murmur. Therefore the necessity on the part of God to give them His law in order that they might see the sinfulness of their sins, and thus learn to appreciate the Lord as their Deliverer from sin, as well as their Friend in time of physical necessities.

11. That they must have known God's law and commandments before they were given on Mount Sinai, is evident from what we read in the first part of the Pentateuch before the decalogue was given.(c) We will here enumerate some of the laws for the benefit of the reader; but before doing this, we wish to notice what the Lord said of Abraham:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."²⁰

It is therefore evident that God must have given Abraham laws, commandments, and statutes, which

¹⁸Rev. 11: 8. ¹⁹Ex. 15: 23, 24; 16: 2, 3; 17: 2, 3; Ps. 78: 17, 40, 56. ²⁰Gen. 26: 5; 18: 19.

were well known to the patriarch, and these he kept.

12. Concerning the commands of God which were known and in operation before the decalogue was given on Sinai, we have the following record:

THE FIRST COMMANDMENT

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." "And they gave unto Jacob all the *strange gods* which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem."²¹

"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and *they served other gods*."²²

13. Now if this command on Mount Sinai was its first introduction, how then does it appear that they were apprised of it at the time of the flood, and in the days of Jacob? Moreover, how could it have been wrong for them to have other gods, if there were no law which forbade such things? And where there is no law, there is no transgression.²³ It is evident, however, that Jacob regarded it a sin to have strange gods in the dwellings of his family. This, then, being true, it naturally follows that he must have been informed of the fact, and must have known the sinfulness of violating the first commandment of the decalogue, which was afterwards given to the children of Israel on Sinai.

²¹Gen. 35: 2-4.

²²Josh. 24: 2.

²³Rom. 4: 15.

THE SECOND COMMANDMENT

"And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. . . . Now Rachel had taken the *images*, and put them in the camel's furniture, and sat upon them."²⁴

14. We see then that Laban was a violator of this second precept by having images; for if there had been no precept against them, why should his daughter have taken them, that her father might not worship them. It is evident from the history of Laban that he was not a follower of the true God; hence he was an idolator. He violated God's law and served and worshiped images. We can see, then, that the second commandment was known at this time.

THE THIRD COMMANDMENT

15. This commandment of the decalogue warns against profanity, the taking of the name of God in vain. We know from the experience of the antediluvians that they were a very profane people, as through their conduct the earth was literally teeming with violence.²⁵ But we have the record of at least one person who violated this commandment, and who in the Scripture is called a *profane person*:

"And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob."²⁶

²⁴Gen. 31: 19-34. ²⁵Gen. 6: 5. ²⁶Gen. 25: 31-33.

And the apostle Paul, in commenting on this experience of Esau, says:

"Lest there be any fornicator, or *profane person*, as Esau."²⁷

16. As a result of his course of conduct, he failed to get the blessing of God, though he sought it with many tears.²⁸ Surely he must have known the terrible sin of violating the third commandment; for sin is not imputed where there is no law. And since he could find no favor, because of this wicked course of his, it is evident the sin of that blasphemous conduct must have been very great.

THE FOURTH COMMANDMENT

17. This commandment, as all are aware, is concerning the Sabbath day, the seventh day of the week. It is often said that this Sabbath day was given to the Jews, hence it is Jewish. But we will observe that, according to the teachings of Moses, this institution was in existence before there was a Jew:

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that *which the Lord hath said*, Tomorrow is the rest of the holy Sabbath unto the Lord. . .

And Moses said, Eat that to-day: for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the *seventh day, which is the Sabbath*, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to

²⁷Heb. 12:16. ²⁸Heb. 12:17.

gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."²⁹

18. From these texts we learn that the Sabbath at this time was not a new institution; neither *could* it have been new three months after when given on Mount Sinai. The Lord here repeats the statement that the people *refuse to obey* His commandments and laws. So it is evident the people must have had these laws, and certainly must have known them. How could the Lord charge them with violating His law, if they had never heard anything about it? But God says that He had already told them, and they were apprised of it. Is there any command previously given to this effect? We find its record in the second chapter of the Bible, and several times in Exodus.^(d) At creation God made the Sabbatic institution.³⁰ He gave it to Adam, the first man, the father of the race. From him it was to be handed down to all his posterity, to be guarded sacredly as a treasure from Heaven. Jesus says this same thing to the people:

"The Sabbath was made for man."³¹

Certainly this must have included Adam, the first man. We thus see clearly that this command was

²⁹Ex. 16: 22-29.

³⁰Gen. 2: 1-3.

³¹Mark 2: 27.

known to the people before it was proclaimed amid the thunders of Sinai.

THE FIFTH COMMANDMENT

19. This commandment, as every one knows, must have been in force before the giving of the law at Sinai; or how could the conduct of Jacob's sons in selling Joseph to the Midianites, be considered as sinful against their father?³² They abused their brother; they falsified to their father;³³ they certainly failed to give honor to their parents. They knew it was wrong at the very time they were doing it; but because of their jealousy they sold him.³⁴ If there were no law against disobedience to parents; if there were no command that parents should be respected, then certainly these sons of Jacob had committed no sin against their father, even though they had wronged their brother. For where no law is, there is no transgression. But they knew it was wrong; the Bible speaks of it as sinful;³⁵ the results show that their course was an evil one.

THE SIXTH COMMANDMENT

20. Very little needs to be said touching the enforcement of this commandment before the days of Mount Sinai. The first family violated this command in its literal language. Cain slew his brother, the book of Genesis tells us.³⁶ John says he killed his brother.³⁷ Cain was a murderer. The Lord accused

³²Gen. 37: 27, 28. ³³Gen. 37: 32, 33. ³⁴Gen. 37: 4, 8, 11.

³⁵Gen. 50: 16-20; Acts 7: 9. ³⁶Gen. 4: 8. ³⁷1 John 3: 12.

him of this deed,³⁸ and for it he was punished. Cain himself said that his punishment was greater than he could bear.³⁹

21 If, however, there were no law against murder till the time this precept was announced from the summit of the smoking mountain, why was Cain accused of its violation, and punished for killing? Where there is no law, there is no transgression. By the law is the knowledge of sin. It is thus clear that this commandment was known and violated. The Israelites might have known all this. They knew the record; it was handed down from father to son; the history of the world was traced from one family to another.

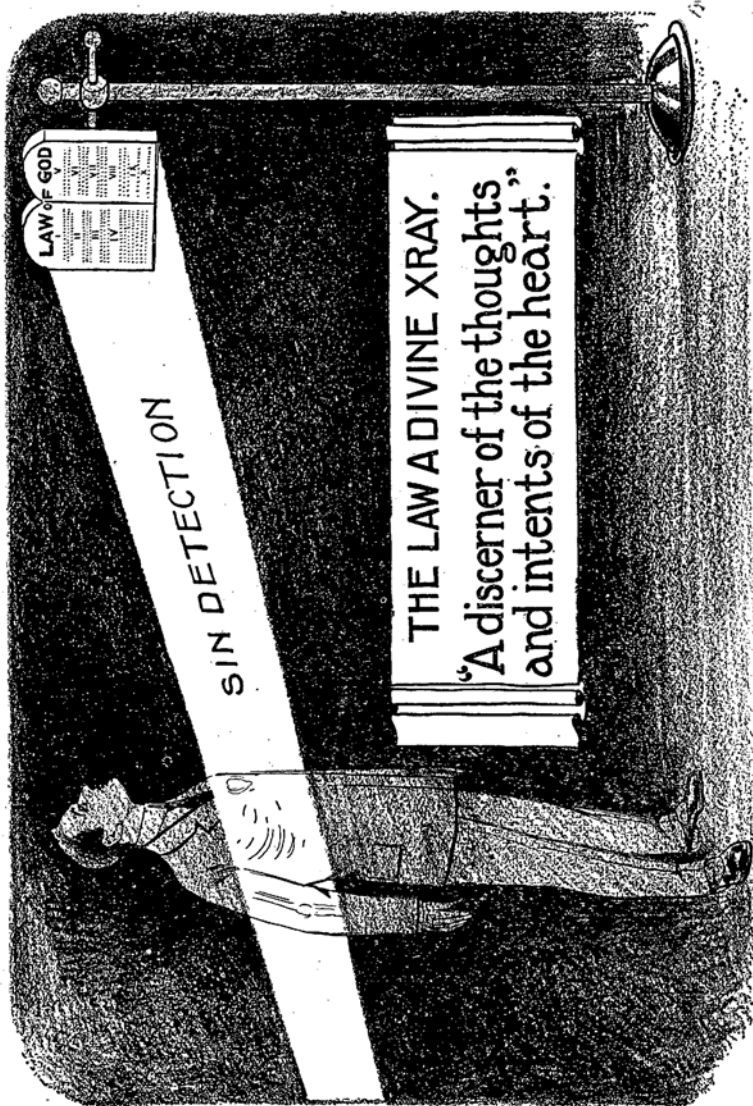
THE SEVENTH COMMANDMENT

22. We might give much proof of the knowledge of this command, and its violation as being sin.⁴⁰ Just one case to the point, and this must suffice. When Joseph was again and again tempted by his mistress to betray the sacred trust of his master, he said:

"How then can I do this great wickedness, and sin against God?"⁴¹

He evidently knew that the law against adultery was in force; and should he commit that terrible wickedness, he was aware that it would be sinning against God. But sin is the transgression of the law; and the law which declares sin, is generally known as the decalogue. Joseph therefore must have known this fact. The Israelites, who knew all about this experience of

³⁸Gen. 4: 10, 11. ³⁹Gen. 4: 13. ⁴⁰Gen. 34: 1, 2, 31. ⁴¹Gen. 39: 9.



The Law Convicts of Sin, see p. 377

Joseph, might have known this, too, and have found deliverance from this sin, even as Joseph did.

THE EIGHTH, NINTH, AND TENTH
COMMANDMENTS

23. These three commands were all in force, as they were violated by Joseph's brothers; by Jacob, when he stole the blessing; by Abraham, when he twice falsified concerning his wife.

GOD AWAKENING THE PEOPLE

24. Thus we have shown that every one of the ten commandments must have been and was in force, before God gave them to the Israelites. This knowledge, however, the people lost; hence, in order to awaken their consciences to what sin was, to reveal to them their sinful course of conduct, and to prepare them for the salvation there was to be revealed to them in the services and ministrations of the sanctuary, He declared to them the basis of His government,—His own wonderful law. When they once knew this and then violated it, they would be liable to its penalty,—death. Then realizing their lost and undone condition without any Deliverer from the consequences of their guilt, God could reveal to them the truths of the Messiah and of the great salvation which He should give to them, as portrayed in the work of the sanctuary. Every part of this service would teach them some phase of healing from sin; in everything they had presented to them, they would find deliver-

ance from the bondage of evil. They must see the awfulness of sin, then they would have the remedy, when they realized they had committed trespass against the Lord.

25. However, the Israelites never saw what there was even in the law. When God spoke, amid the awful thunders of Sinai, His fiery law in the hearing of all the multitudes, the people begged that God would refrain from talking to them, but that He would let Moses talk with them, lest they should die.⁴² The reason that this law made them feel so fearful, and spoke only condemnation, was because of the sinful state of their own hearts.⁴³ This, however, was not so with Moses. He had no fears; he had no misgivings. He *wanted God* to speak, because it was to Him the voice of sweetness and mercy. Every precept he heard was filled with blessing; every statement that was made, meant life and salvation. What to the people was condemnation, to Moses was life and salvation.(e) The reason was, because Moses saw the Messiah, the Christ, even in the giving of the law,(f) as a merciful and loving Saviour toward His people; the masses, with the consciousness of sins committed, felt the guilt and condemnation in everything that was said. This no doubt will assist to a better understanding of those verses in the third chapter of Second Corinthians. To the people it was

⁴²Ex. 20: 19; Deut. 18: 16-18. ⁴³Neh. 9: 13-17.

merely the letter; therefore it meant death. And in reality it would have killed them in a little while, for while they promised to heed the precepts the Lord gave,⁴⁴ in less than forty days they broke the law and would have died.⁴⁵ But Moses interposed, and most of them were saved.⁴⁶

THE LAW WAS GLORY TO MOSES

26. To Moses it was glory, it was the shining of his face as a result of this glory,⁴⁷ to the people it was darkness and condemnation so that they even could not look at Moses.⁴⁸ The trouble lay in the heart. It was dark; it was blinded.⁴⁹ They could not, therefore, see any light nor glory, but only condemnation and death. The law itself, however, was all right.⁵⁰

27. When after a short period, they violated their promise and realized that they ought to die, the Lord then prepared Moses to impart to them the instruction He gave him in the mount for the building of the sanctuary. Salvation was then in place for them. They then could have a better appreciation of it, as they realized what sin was—a result of transgressing the law of God.

THE LAW PROPERLY UNDERSTOOD

28. Even in the law, if the people had only understood it, they could have seen the Christ, the Saviour. It is a fact that there is not one attribute that the

⁴⁴Ex. 19: 4, 5, 8; 24: 3. ⁴⁵Ex. 32: 9-14.

⁴⁶Ex. 32: 25-29. ⁴⁷Ex. 34: 29-35.

⁴⁸2 Cor. 3: 7. ⁴⁹2 Cor. 3: 14-16. ⁵⁰Rom. 7: 10-14.

Bible gives to the law of God, but what is also inherent in Jesus Christ. He was simply the law of God in the flesh.⁵¹ We shall now consider some of the attributes of God's law, and compare them with the character of Christ. Thus we shall see that if the law of God were only rightly understood by the people then, by their successors later, and even by the people of the present day, they would see some wonderful light and revelation in the life and character of Jesus Christ. (g) David's words would then be appreciated:

"How love I thy law! it is my meditation all the day."⁵²

29. THE LAW OF GOD THE CHARACTER OF CHRIST

- | | |
|----------------------------|----------------------------|
| 1. Love ⁵³ | 1. Love ⁶⁷ |
| 2. Truth ⁵⁴ | 2. Truth ⁶⁸ |
| 3. Delight ⁵⁵ | 3. Delight ⁶⁹ |
| 4. Perfect ⁵⁶ | 4. Perfect ⁷⁰ |
| 5. Sure ⁵⁷ | 5. Sure ⁷¹ |
| 6. Righteous ⁵⁸ | 6. Righteous ⁷² |
| 7. Eternal ⁵⁹ | 7. Eternal ⁷³ |
| 8. Spiritual | 8. Spiritual ⁷⁴ |
| 9. Peace ⁶¹ | 9. Peace ⁷⁵ |
| 10. Holy ⁶² | 10. Holy ⁷⁶ |

⁵¹Rom. 8: 3, 4. ⁵²Ps. 119: 97. ⁵³Ps. 119: 97. ⁵⁴Ps. 119: 142.

⁵⁵Ps. 1: 1, 2; Rom. 7: 22; Ps. 119: 77, 92, 143. ⁵⁶Ps. 19: 7.

⁵⁷Ps. 111: 7. ⁵⁸Ps. 19: 9; 119: 172. ⁵⁹Ps. 119: 89.

⁶⁰Rom. 7: 14; 8: 2. ⁶¹Ps. 119: 165. ⁶²Rom. 7: 12.

⁶⁷Rom. 8: 35, 39. ⁶⁸John 14: 6. ⁶⁹Isa. 42: 1. ⁷⁰Heb. 2: 10; 5: 9.

⁷¹Heb. 7: 22. ⁷²1 John 2: 1. ⁷³1 John 5: 11.

⁷⁴1 Cor. 15: 45, 46. ⁷⁵Eph. 2: 14. ⁷⁶Acts 4: 27.

- | | |
|----------------------------------|--------------------------------|
| 11. Unchangeable ⁶³ : | 11. Unchangeable ⁷⁷ |
| 12. Liberty ⁶⁴ | 12. Liberty ⁷⁸ |
| 13. Good ⁶⁵ . | 13. Good ⁷⁹ |
| 14. Just ⁶⁶ | 14. Just ⁸⁰ |

From this we see that the law of God is simply an expression of the character of Jesus Christ. Hence David prophesied of Him, through the Spirit:

"I delight to do thy will, O my God: yea, *thy law is within my heart.*"⁸¹

CHRIST'S SOLE OBJECT

30. Since out of the heart are the issues of life,⁸² the one great vital issue of the life of Christ when on earth, was simply to reveal to the Jews and to the world, the life principles of the law of God. He was the law of God in action. When the people saw only letter, they could and should have observed life. This was why the Lord built the sanctuary for the Israelites, that the principles of the law might be seen in the light of the life of Christ, in all the offerings they offered up, which were symbolizing the Christ, the Son of the living God.

31. Israel did not see these grand truths in the giving of the law, nor in the law itself. Instead of learning the great lessons God wished to teach the world through them, they considered themselves as the most favored people on earth, because to them

⁶³Ps. 89: 34. ⁶⁴James 2: 10-12. ⁶⁵Rom. 7: 12. ⁶⁶Rom. 7: 12.

⁷⁷Heb. 13: 8. ⁷⁸2 Cor. 3: 17. ⁷⁹John. 10: 11, 14.

⁸⁰Acts 3: 14. ⁸¹Ps. 40: 8; Heb. 10: 7. ⁸²Prov. 4: 23.

were entrusted these sacred oracles. Then they spent much of their time in after years elaborating upon the circumstances connected therewith. Thus many traditions have been written commenting upon the giving of the law, and of the peculiar advantages to them in receiving it.

DEFINITION OF THE END OF THE LAW

32. Can we, then, not see the force of that grand truth, as expressed by Paul:

“Christ is the *end of the law* for righteousness to every one that believeth”?⁸³

Yes, *Christ is the End* in every sense of the word. Not that in Him the law is abolished or done away; but under the illumination of the blessed Spirit, in whichever form we find it, the law is a means to the great End or Purpose, which is Christ.

33. Is there not, then, in all this a great lesson to be learned by the people living to-day? How great a need there is of seeing Christ in all the truths of the Bible. The law has not been nullified through Christ, as Antinomianism seeks to teach; the law of God to-day shows the beauty of Christ and of His character, the need of the complete fulfilment of the sanctuary service, the gospel of Christ, the remedy for sin. If there were no law to-day, there would surely be no need of a gospel. Christ died for sin;⁸⁴ to take away its transgression. He was manifested to take away sin,⁸⁵ and in Him there is no sin.⁸⁶

⁸³Rom. 10:4. ⁸⁴1 Cor. 15:3. ⁸⁵1 John 3:5. ⁸⁶1 Peter 2:22.

THE WORLD'S GREAT NEED

34. Since the greatest thing the world needs to-day is the elevating and refining power of the gospel of the grace of God, it is also proof that the world needs to know more of the beauty and glory of the principles of the law of God. The one is dependent on the other. The one is inseparable from the other.

THE LAW AND THE GOSPEL

The law is the gospel infolded; the gospel is the law unfolded.

The law is the gospel inclosed; the gospel is the law disclosed.

The law is the gospel concealed; the gospel is the law revealed.

The law is the gospel-fulness delayed; the gospel is the law-fulness portrayed.

The law is the gospel in minimum; the gospel is the law in maximum.

The law is the gospel contained; the gospel is the law maintained.

The law is the gospel sighted; the gospel is the law lighted.

The law is Christ designed; the gospel is Christ enshrined.

CHAPTER XII

EXPLANATORY NOTES

Paragraph 1

a. The thought can not be emphasized too strongly that the one great object of the word of God, whether in the law or in the gospel, is to reveal Christ. Without Jesus man is hopelessly lost. There is no other One, neither is there any other way, whereby we can be saved. Isa. 43:11; Acts. 4:12. The word of God declares there is none righteous, no, not one. Ps. 53:1-3. God could not find one person in all the world. Man was unable to devise any plan whereby he could save himself. Ps. 49:7. The Lord did devise a plan (2 Sam. 14:14); and this plan was centered in just One person. Ps. 89:19. That One Being is the Lord Jesus. 1 Tim. 2:5.

It has taken the Lord all these millenniums to make this plain to the children of men. Satan, however, has so blinded the minds of mankind, that it seems hard for people to grasp this fact. 2 Cor. 4:3,4. The Holy Spirit will enlighten every soul who desires to understand. Then the person who formerly thought that the law taught legality will see that it teaches, in Christ, the soul's conversion. Ps. 19:7.

Paragraph 6

b. There was much given to the apostles and prophets of which we have no direct word. We know, however, that there were other things they said, though they do not state the fact; other apostles say they said them. For instance: Jude tells us of a prophecy which Enoch bore to the people of his day; but we have no record of it in Genesis, or in any other account in the Bible, connected with Enoch's life. Jude 14, 15. Nevertheless it is true that he uttered this prophecy; and this information given by Jude is just as

much the inspired word of God as though we found the statement in Genesis.

Again: Jude tells us that Michael came down and raised the body of Moses from the dead. We have no other record of his resurrection. That he must have been raised from the dead is evident from the fact that at the transfiguration of Jesus, Peter said he saw Moses, and the latter talked with the Saviour. See Matt. 17: 1-8; Mark 9:2-5; Luke 9: 28-31. But we read in Deut. 34: 5, 6, that Moses died, and God buried him. If, then, he ever came to life again, there was but one way that this could be accomplished; viz, by a resurrection. Job 14: 14; 17: 13; 14: 15; John 5: 28, 29. Even though we have no other statement of the fact than this found in the book of Jude, it is as truly inspired as though we found it in an earlier part of the Scriptures.

Paul tells us that Jesus said *one* thing, at least, of which we have no record in any other place in the New Testament. It is this:

"It is more blessed to give than to receive." Acts 20: 35.

This is just as important and necessary to know as though we had it written in one of the four Gospels. In fact John tells us that it would need a great many books to record all the sayings and doings of Jesus. John 21: 25.

So it is with the laws as given to Adam. Though it is not stated in so many words, we find sufficient evidence in the writings of the later prophets and apostles to show conclusively that Adam and his posterity did know the law of God.

Paragraph 11

c. The gospel of Christ is God's remedy for sin. Sin is the transgression of the law. Then, as soon as sin entered the world, there was need of the remedy. The Bible tells us that all have sinned, and come short of the glory of God. Therefore the law of God, in the very nature of

things, must have been given to man in the beginning, and must have been known to the posterity of Adam.

The Bible declares that God has one family in heaven and earth. Eph. 3:14, 15. We know that God is an impartial Father, loving all His creatures alike. It seems clear that He would have but one law to govern all His intelligences, whether in heaven or on earth. Human experience has demonstrated that the families where there is one law governing all alike, are the homes where law and order rule.* It is in the home where there are favorites that trouble generally ensues. God being the Father of all, His law must be applicable to all. He has no pets. They are dear to Him; they are all loved by Him. It is clear, therefore, that the very same law which governs the world now must have governed it in the beginning, and it must be the same law which governs all His creatures, in heaven as well as on earth. The knowledge of God's law must have existed when Adam and his family were on earth. All through the patriarchal ages the law was there, and it was known by these men of God. See Gen. 26:5.

Paragraph 18

d. In the fifth verse of Exodus 5, there is a strong statement which would plainly show that Moses revived the Sabbath among the Israelites. They accepted it, and began its observance. Pharaoh's attention was called to this fact, and as a result he laid heavier burdens upon the people than before. That this is so is clear from the following: Moses and Aaron were accused by Pharaoh of hindering the people in their work. Exodus 5:4. The king also said to these leaders:

"Behold, the people of the land now are many, and ye make them *rest* from their burdens."

The word, rest, in this text, is in the Hebrew, **והשבתם**, *V-ish-ba-tem*, and ye make them Sabbatize. The root word

of this expression is שבת, *Shab bath*, rest, Sabbath. This is the very same word which in Ex. 20:8-11, is translated, Sabbath, and in Gen. 2:3, rendered rest. In fact, the word Sabbath means rest. Hence Moses, before he was to deliver the people from their bondage, was to have them see the importance of keeping the Sabbath of the Lord. Thus it is clear that at this period Moses introduced the Sabbath to the people, and they actually began to observe it. Then Pharaoh, refusing them the right to keep it, became indignant against Moses and Aaron. When they were not allowed to keep it in Egypt, God brought them out of that land, where they could keep it, if they chose to do so. Ps. 105:36, 37, 45. It was no doubt because of this fact that Moses told the people they ought to keep the Sabbath as an additional reason to what the Lord had given in Ex. 20:8-11. See Deut. 5:13-16.

Paragraph 25

e. That this is evidently so, is clear from the experience of the children of Israel just forty days after the law was given. They made a golden calf, for which God said they all should die. The people wanted to get away from God as far as they could, because of their dreadful sin; whereas Moses asked of God gifts and favors such as none other man ever requested in this world. See Ex. 33:12-23. And God granted Moses his request. He allowed him to stand on the Rock (Ex. 33:21) and this Rock was Christ. See 1 Cor. 10:1-4. So in all this experience on the mount, in the giving of the law, Moses beheld Christ; hence he felt safe. Heb. 11:24-27.

f. There is much in the Scripture to show that Christ was with the Father in the giving of the law on Mount Sinai. Stephen says that the Prophet which Moses speaks of in Deut. 18:15, 18, is Christ. See Acts 7. He also says that this

Prophet, or Christ, was the Angel who gave the law on Sinai, who spoke to Moses in the mount, and who gave the oracles to the people. Hence it is clear from Stephen's testimony that Christ was with the Father in giving the law.

Again: James tells us that there is one *Law-giver, who is able to save and to destroy*. James 4:12. But we read in Heb. 7:25, that it is Jesus that is able to save. Thus we see again that the Bible tells us that Christ was at Sinai at the giving of the law.

Paragraph 28

g. According to the Scriptures, the law of God, the decalogue, the moral law, was given to the world on three different occasions. First, it was given to the race through Adam and his posterity. This we have already noticed in this chapter. It was again given on mount Sinai to the Israelites. On account of the abundance of their traditions, they lost the truth and the meaning of it. God gave it the third time. This time He did not give it to the race as He gave it through Adam. He did not give it to the world as He did through the Israelites. This third time He gave it in the person of His Son, Jesus. The life of Christ was an embodiment in flesh and blood of the ten commandments. He could ask of the people:

"Which of you convinceth me of sin?"

In Him was no sin, and no guile was found in His mouth. He was the only person who ever lived in all the world a sinless life. This is what the law of God demanded. He accomplished what no man ever accomplished.

The law of God demanded a perfect life. The life of the Lord Jesus was the only perfect life. He therefore lived out the principles of the law of God. He was the law of God made flesh.

His life, therefore, was the living out of the principles of

this divine law. The law being spiritual, it needed a spiritual being to keep the law. Jesus Christ was born after the Spirit. He was the Spiritual Being. He kept the spiritual law. His conduct interpreted the law of God. His life interpreted the true meaning of the divine decalogue. Murder was a man hating his brother in his heart. Stealing was, under the search-light of His divine life, climbing up some other way. Adultery was impure thoughts, or mingling with the world. The spiritual law of God was being lived by a Spiritual Being. It was seen in its true light.

Jesus Christ, coming into the heart by the Holy Spirit, lives the spiritual law in us. Being born again, we are created a new creature in Christ Jesus. The life of Christ abides in us. Then we see wonderful things in that law. In Christ the law takes on new beauty. We learn the meaning of the divine precepts as never before. Sin becomes exceeding sinful. We now not only love righteousness, but also hate iniquity. Heb. 1:8, 9.



Levites Carrying the Sanctuary

CHAPTER XIII

THE FURNITURE OF THE SANCTUARY

“And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die.” Num. 4:15.

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.” Isa. 52:11.

AFTER the Lord had given to Moses the command to build the sanctuary, as noticed in chapter eleven, He gave him specific directions

for the building of all its parts, its furniture within, its decorations without. Every part had a special function, and in every way it must be made according to the pattern.¹ Nothing was left for conjecture or supposition; not even the smallest minutia was passed by unheeded: The means of carrying on the services by the priesthood with the Levites as assistants,² after the building was completed,³ were all directed by the Lord; and the offerings with all the needed appurtenances received equal attention. Everything in this economy had its place; and nothing must be misplaced.

THE ARK

2. The first article of furniture which was commanded to be made was the ark.⁴ It was a box-like object, about three and a half feet long,⁵ two and a fourth feet wide, and about the same dimensions in height. (a) It was made of shittim-wood, the acacia of the East. The chest was overlaid within and without with pure gold. A very beautiful crown adorned its top, all around; and at its four corners were rings of pure gold, in which were placed the staves made of the same wood, covered with gold, and used to carry the ark.⁶ In the ark was to be placed "the testimony" which God would give Moses.⁶ What the testimony was, might be of interest to trace; for there is much importance attached to this fact.

¹Heb. 8: 5. ²Ex. 28: 40-43. ³Num. 3: 5-9.

⁴Ex. 25: 10-16. ⁵Ex. 25: 14. ⁶Ex. 25: 16.

THE TESTIMONY

3. After Moses had received his instruction from the Lord, we read:

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of *testimony*, tables of stone, written with the finger of God."⁷

Here we observe that the *two tables of stone are tables of testimony*; and Moses was commanded to put into the ark the "testimony" which he was to receive.

"And Moses turned, and went down from the mount, and the *two tables* of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."⁸

"And it came to pass, when Moses came down from Mount Sinai with the *two tables of testimony* in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him."⁹

"And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he *wrote upon the tables the words of the covenant, the ten commandments*."¹⁰ (b)

"And he declared unto you his covenant, which he commanded you to perform, *even ten commandments*; and he *wrote them upon two tables of stone*."¹¹

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire. . . . with a great voice: and he added no more. And he wrote them in *two tables of stone*, and delivered them unto me."¹²

⁷Ex. 31: 18. ⁸Ex. 32: 15, 16. ⁹Ex. 34: 29.

¹⁰Ex. 34: 28. ¹¹Deut. 4: 13. ¹²Deut. 5: 22.

4. Thus we find that "the testimony" referred to, which was placed in the ark, was the *ten commandments*. As we have seen, it is sometimes called "the testimony," at other times "the tables of testimony." Sometimes the term *testament* was used as a synonym.¹³ The word *testimony* is from the Hebrew word, עֵדוּת, *A-dus*, meaning *evidence, proof, witness*. Thus the ark came to be called the "ark of the testimony,"¹⁴ or the "ark of the testament."¹⁵ Therefore the decalogue, the ten commandments, the law of God, was ever to be to the people, God's great "evidence," "proof," or "witness." It was to testify who the true God is; it was to be proof of His mighty power; it was to be an evidence of His authority as the only, and the true, God. (c)

OTHER OBJECTS PLACED IN THE ARK

5. In addition to the law of God, there was placed in the ark the rod of Aaron which budded,¹⁶ and a pot of manna;¹⁷ *but nothing more*. Both these latter had evidently been removed from the ark for some cause in the days of Solomon; for we read that at that time there was nothing in the ark save the two tables of stone, the ten commandments; which Moses placed in there at Horeb.¹⁸ However, there was none other law or laws deposited in that sacred chest *at any time*, save these ten commandments, written with the finger of God, spoken by the voice of Jehovah.

¹³Rev. 15: 6; 11: 19. ¹⁴Ex. 30: 6. ¹⁵Rev. 11: 19.

¹⁶Num. 17: 7-10; Heb. 9: 4. ¹⁷Heb. 9: 4; Ex. 16: 32-34.

¹⁸1 Kings 8: 9; 2 Chron. 5: 10.

THE MEANING OF THE ARK

6. What lesson was to be taught by the ark, with its contents? It is well known that an ark had been used at different periods in the history of this world prior to this time. When the Lord was to bring a deluge upon the world, He commanded Noah to build him an ark for the saving of himself and his house.¹⁹ When Moses was born, and it was expected that he would be drowned according to the command of Pharaoh, his mother secured an ark, and hid him therein.²⁰ In this ark he was afterward discovered by the Egyptian princess, and his life was saved.²¹ Thus we learn that the ark was a symbol of protection, safety, care, preservation. But in the ark which God commanded made, was deposited the law of God, the ten commandments. What can we therefore learn from both the ark and the law?

7. We read in the fortieth psalm, the following prophecy:

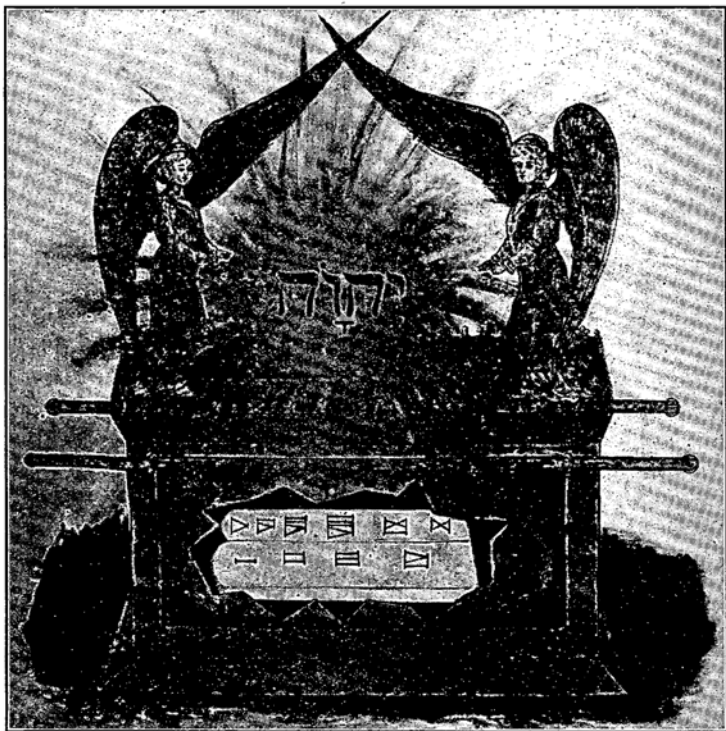
"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is *within my heart*."²²

And to whom this prophecy refers is explained by the apostle Paul:

"Wherefore when he cometh into the world, he [Christ] saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for

¹⁹Gen. 6: 13, 14; Heb. 11: 7; 1 Peter 3: 20. ²⁰Ex. 2: 3.

²¹Ex. 2: 5-8; Acts 7: 20, 21. ²²Ps. 40 :6-8.



The Ark and the Law of God

sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."²³

8. We thus see that the fulfilment of this prediction is none other than Jesus Christ. Then the place in which the law of God was deposited in His life, was

²³Heb. 10: 5-7.

His heart. In the fleshly tables of His divine-human soul were inscribed by the finger of God's own Spirit the divine and eternal precepts of Jehovah's unalterable law. Then it must be apparent that the ark, the place of safety, was a symbol of the life of Christ in which was placed the law of Jehovah.

WHAT CHRIST'S LIFE WAS

9. Was not His heart a safe and secure place for the law of God to abide? Did He not prove to the world who the true God was?

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."²⁴

Was not His life a "proof" of the mighty power and wonderful care of God toward all whose hearts are right toward Him? Was not His life a living "witness" as to who is the true and living God and as to the nature of His character? Oh, precious Ark of Safety! In Him is a sure and blessed Ark of Rest and Security!²⁵ God could place His law in that heart, for He knew it was safe. It would never be betrayed; it would never be forsaken; it would never be misrepresented! It would always be preserved. What Jesus did with God's law, is what He will do in every soul who will trust in Him.²⁶ This was what He longed to do for the Jews. His heart sighed and cried for them. His heart burned within Him that He might shelter them in the bosom of His love.

²⁴John 17:3.

²⁵Ps. 144:2.

²⁶Prov. 18:24; Heb. 13:5

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."²⁷

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"²⁸

10. How He longed to free them from all their burdens of tradition, form, and servitude; but no! they would not receive Him.

"If the Son therefore shall make you free, ye shall be free indeed."²⁹

How blessed, then, to know that we can trust in Him, and to realize, personally, this beautiful lesson in the ark:

"How oft in the conflict, when pressed by the foe,
I have fled to my Refuge and breathed out my woe,
How often, when trials like sea-billows roll,
Have I hidden in thee, O thou Ark of my soul."

But the promise of the new covenant is that God would do this in every heart;³⁰ He would put His law in every soul.³¹

THE HEAVENLY ARK

11. It was shown in a previous chapter that the tabernacle on the earth was but a shadow of the real sanctuary which the Lord had in heaven.³² All the objects in the earthly were made after the pattern of the

²⁷Luke 19: 41, 42. ²⁸Matt. 23: 37. ²⁹John 8: 26.

³⁰Jer. 31: 31-34. ³¹Eze. 36: 26, 27. ³²Heb. 8: 1, 2, 5.

heavenly. This being true, then we would naturally expect that there would be the same objects in the heavenly temple as there were in the earthly. Perhaps it may seem strange to the reader to think that there is a real temple in heaven, and real objects there as here. But, "Thus saith the Lord."

12. That there is a temple in heaven, with an ark in it, and the law deposited in this ark, is evident from the following scriptures:

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."³³

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."³⁴

"And after that I looked, and, behold, *the temple of the tabernacle of the testimony* in heaven was opened."³⁵

13. Thus we see it clearly stated that there is a temple in heaven; and in that temple is the ark; in that ark is the "testimony," exactly the same as we found existed in the earthly sanctuary. But we discovered that the reason the ark in the earthly sanctuary was called the "testimony" was because of its contents, the ten commandments, which God called His "testimony."³⁶ This being true, we must conclude that in heaven, in the temple of God, in the ark above, is deposited the *original transcript of the ten commandments*, the decalogue, the law of God. Yes; beneath the very throne of God, in His own abiding-place, is

³³Rev. 15: 8. ³⁴Rev. 11: 19. ³⁵Rev. 15: 5. ³⁶Ex. 40: 20.

to be found the original copy of God's law. And as long as He shall dwell and rule, so long shall that "testimony" remain there.³⁷ Therefore we see the absolute impossibility of the prevailing idea that the law of Jehovah is unimportant; is of little account; is of no special service; and even, as some assert, is abolished.³⁸ Heaven and earth shall pass away; but not one jot or tittle of the law can ever fail.³⁹ This can not be otherwise; for justice and judgment are the habitation of His throne.⁴⁰

THE MERCY-SEAT AND THE CHERUBIM

14. The next article made after the ark was the mercy-seat.⁴¹ This was to be of pure gold, and its position was above upon the ark. At each end of this mercy-seat Moses was commanded to make a cherub,⁴² one at one end, and one at the other. These also were to be made of pure gold, beaten, of the same material as the mercy-seat. The position of the cherubim was to be erect, with their faces both looking at the mercy-seat. There were to be two wings upon each, so arranged that one of each would touch the other.

15. When this was completed, God would make the place on the mercy-seat between these cherubim, a sacred one, and would sanctify it with His own personal presence.

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two

³⁷Luke 16: 17. ³⁸Ps. 119: 172; Isa. 51: 6. ³⁹Matt. 5: 17, 18.

⁴⁰Ps. 89: 14. ⁴¹Ex. 25: 17. ⁴²Ex. 25: 18-20.

cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."⁴³

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him."⁴⁴

This position on the mercy-seat would represent the throne of God to the people. Whenever God wished to meet the people to give them commandments, or for any other reason desired to speak with them, the glory of the Lord, the Holy Shekinah, would be manifest at this place between these two cherubim.

THE HEAVENLY CHERUBIM AND MERCY-SEAT

16. As with the ark and the law, so with the cherubim and the mercy-seat. The real cherubim and mercy-seat, the antitypes of the earthly, were in the temple of God in heaven; for that is where the real throne of God is established. There God abides. There He has the seat and center of His government. We read concerning these truths the following scriptures:

"The Lord is in his holy temple, the Lord's throne is in heaven."⁴⁵

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."⁴⁶

⁴³Ex. 25: 22.

⁴⁴Num. 7: 89.

⁴⁵Ps. 11: 4.

⁴⁶Isa. 6: 1.

"The Lord hath prepared His throne in the heavens; and his kingdom ruleth over all."⁴⁷

"Give ear, O Shepherd of Israel, . . . Thou that dwellest between the cherubim, shine forth."⁴⁸

"The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved."⁴⁹

"And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."⁵⁰

"Let us therefore come boldly unto the throne of grace, that we may obtain *mercy*, and find grace to help in time of need."⁵¹

17. Yes, there is a throne of mercy to which every soul can come in time of need. There is a God whose glory fills that throne, who has cordially invited us to come and receive the sweet draughts of mercy.⁵² Though He be high and lifted up, though He dwell between the cherubim in the temple of His dwelling, though the house be filled with that brilliant glory,—to the soul that cometh to this throne there is always a welcome hand extended.⁵³ What a blessed, comforting thought to know the reality there is in the truth of salvation through the Lord Jesus Christ.

THE FALLEN CHERUB

18. When God told Moses to make the cherubim, He specified also the number; He said there should be two, one on each side of the mercy-seat.⁵⁴ From this we

⁴⁷Ps. 103: 19. ⁴⁸Ps. 80: 1. ⁴⁴Ps. 99: 1.

⁵⁰Isa. 37: 15, 16. ⁵¹Heb. 4: 16. ⁵²Micah 7: 18-20.

⁵³John 6: 37. ⁵⁴Ex. 25: 18, 19.

learn that on either side of the throne of God in heaven there is one cherub, in the same position as those which were made after the pattern. The earthly were made of gold; the heavenly, however, are living. The Scripture tells us that God *dwelleth* between the cherubim. These cherubim are the most exalted beings of the heavenly hosts, occupying the nearest position to the very throne of God. What an exalted place! What a high honor!

19. Yet strange as it may seem, the originator of sin,⁵⁵ the father of lies,⁵⁶ the perpetrator of all evil, who to-day is known as Satan, adversary, enemy,⁵⁷ once had the honor and privilege of holding that exalted, that high and glorious position. He it was who once was esteemed as one of the most favored and exalted beings in the universe of God. For thus saith the Scripture concerning the position and fall of Satan under the name of the "Prince of Tyrus:"

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the *anointed cherub* that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity *was found in thee*. By the multitude of thy merchandise they

⁵⁵1 John 3:8. ⁵⁶John 8:44. ⁵⁷Rev. 12:9; 1 Peter 5:8.

have filled the midst of thee with violence, and *thou hast sinned*: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire."⁵⁸

"Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, . . . yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee."⁵⁹

20. Here the Lord gives us a vivid picture of the origin of sin. Its originator was once the most exalted, beautiful, perfect, wise being in all of God's creation, except His only begotten Son.^(e) Not content with his position which God gave him to occupy, he sought to become as God himself.⁶⁰ Though he were enshrouded with the very light of God's own personal glory which came directly from the throne, he coveted the very place and honor due to God alone. This is the cause of all the sin and misery that has ever appeared in this great universe of God. Selfishness, self-esteem, self-exaltation, is certainly the root of all wickedness and sorrow.

WHAT JESUS SAID OF SATAN

21. Jesus Himself said that Satan was once in heaven, and that he fell from his dwelling-place.⁶¹ His home was there; but as a result of his desire for self-glorification, he was exiled from heaven, with many of his evil sympathizers,⁶² after a terrible and

⁵⁸Eze. 28: 11-16. ⁵⁹Eze. 28: 2, 3. ⁶⁰Isa. 14: 12-14.

⁶¹Luke 10: 18.

⁶²2 Peter 2: 4.

bitter conflict had been waged in the heavenly courts.⁶³ Sin must be expelled from heaven; it can not find a place there. No doubt a very precious lesson was designed to be taught the people in this connection, as they realized that the cherubim and their glory were in the holy place of the temple.

22. There is, however, a very beautiful practical lesson connected with the mercy-seat. The Jewish teachers spent a great deal of time in writing concerning the beautiful Shekinah, the cherubim, the mercy-seat, the ark; but of the real sweetness of the practical, helpful lesson they knew nothing. The apostle, in Romans, speaking of Christ, says:

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a *propitiation* through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."⁶⁴

23. The word which in this text is translated "*propitiation*," really means "*mercy-seat*." In fact this is the same word which is *translated mercy-seat* in Heb. 9:5. Some of the translations so render it. The German gives it, "*gnaden-stuhl*," gracious or mercy-seat. So we see that Jesus Christ is God's mercy-seat. The Jews, in fact the world, never understood God; He has always been misrepresented and misunderstood. His very essence is grace and mercy.⁶⁵ Thus He represented Himself to Micah;⁶⁶ also the

⁶³Rev. 12:3, 4, 9. ⁶⁴Rom. 3:24, 25.

⁶⁵Ex. 34:5, 6; Ps. 103:8, 17; Psalm 136. ⁶⁶Micah 7:18.



Mercy and Truth Embrace Each Other

same to other prophets. He delights in mercy. Jesus came to reveal God to the world.

"He that hath seen me hath seen the Father."⁶⁷

"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."⁶⁸

THE MEANING OF MERCY

24. In order then that the world and the Jews might understand this wonderful trait of the character of God, Christ came to reveal this sweet mercy to men. The Jews did not know what it meant. Twice they were instructed to go and learn it; twice they were asked to ascertain its meaning; but they refused.⁶⁹ In their precisions and exactions; in their desire to rigorously carry out the letter of the law, they lost that sweet and beautiful trait of God's character. Christ, however, revealed it. They felt it incumbent to be just, and to perform true judgment; but mercy was a quality with which they were unacquainted. With the Lord Jesus, however, mercy and truth embraced each other in the loving arms of peace and righteousness.⁷⁰

25. Is there not then a great significance in the words of Jesus when He said:

"Him that cometh to me I will in no wise cast out"⁷¹

In His soul God dispensed mercy; He was passing it along as rapidly as He received it. Let us then learn what that meaneth:

"I will have mercy, and not sacrifice."

THE TABLE, THE SHOWBREAD, THE DISHES

26. The next article of furniture of which we have a

⁶⁷John 14:9. ⁶⁸Matt. 11:27; Luke 10:21, 22. ⁶⁹Matt. 9:13; 12:7. ⁷⁰Ps. 85:10. ⁷¹John 6:37.

record is the table for the showbread.⁷² This table was made of the same kind of wood as was the ark, and was similarly covered. A border around it was also made, and a crown of pure gold. At each of the four corners of the table a ring was made of pure gold for the golden covered staves, by which it was to be borne from place to place. The various dishes required to furnish this table, with the spoons, the bowls, and the covers, were all made of pure gold. No alloy, no admixture of any kind. We can see there must have been something very significant about all these objects because of the precision which was demanded by the Lord in their making.

27. Upon the table was to be placed the showbread. The words in the Hebrew, לחם הפנים, *Le-hem Ha-ponim*, mean *bread of the presence*, instead of showbread, as we have it translated. The directions for the making of this bread were given by the Lord, even the exact amount necessary for every several baking. Just so many loaves were to be baked each time; no more, no less.⁷³ The twelve loaves were to be renewed every week;⁷⁴ they were to be placed upon the table in two rows, six in a row.⁷⁵ On Sabbath day the bread was to be brought in fresh, and to be eaten only by Aaron and his sons, as everything connected therewith was holy unto the Lord, and was designed as a memorial.⁷⁶ It must also be eaten in the holy place; it must not be

⁷²Ex. 25: 23-30. ⁷³Lev. 24: 5. ⁷⁴Lev. 24: 8.

⁷⁵Lev. 24: 6. ⁷⁶Lev. 24: 7.

eaten outside of the sanctuary. The table never was to be empty; it must always be supplied with the twelve loaves.

THE PRACTICAL APPLICATION OF THE BREAD

28. How many beautiful lessons are here taught in the light of the Holy Spirit,⁷⁷ intended as great blessings and spiritual help to the people as they were performing this work for God! How much of the life and work of the Lord Jesus was here given for the people to know, which might be practical and helpful in their experience!

29. The bread here represents Christ who is the Bread of Life with which He feeds the people. This we find recorded in many instances.⁷⁸ The reason it is called the "bread of the presence" is because it is He who always is in the presence of God; and who from God is delegated to feed mankind with His own life and with His own power. (f)

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the Bread of Life."⁷⁹

"I am the living Bread which came down from heaven: if any man eat of this bread, he shall live forever."⁸⁰

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."⁸¹

30. He came down from heaven, from the very bosom and presence of the Father, to feed the people that He

⁷⁷1 Cor. 2: 13. ⁷⁸John 6: 32, 33. ⁷⁹John 6: 33, 35.

⁸⁰John 6: 51. ⁸¹John 1: 18.

had been feeding all the time, though they were not aware of the fact.⁸² It was He who had for centuries been caring for the Israelites, both temporally and spiritually;⁸³ yet they did not know it. Well did the Lord say of this people through His prophet:

"My people are destroyed for lack of knowledge."⁸⁴

No doubt the apostle Paul must have had in mind this method of the Jews in speaking, in reading, in writing, that of which they knew not the meaning. He says:

"What is it then? I will pray with the Spirit, and I will pray with the *understanding* also: I will sing with the Spirit, and I will sing with the *understanding* also."⁸⁵

THE LESSON OF THE TWELVE LOAVES

31. Beautiful thoughts, too, are suggested in the manner in which the loaves were placed on the table; in the purity of the dishes to be used in the serving of the bread. There must nothing come in contact with the food served on the table which had any adulteration or defilement. Everything must be without mixture.

32. The fact that there were but twelve loaves suggests the twelve tribes which the Lord separated for Himself, for whom He labored, whom He came to save.⁸⁶ Not only the twelve tribes in the flesh who were instantly serving God are intended, but the twelve complete tribes of Israel are included also.⁸⁷ The true Israel are those who are born of the Holy Spirit,⁸⁸

⁸²Isa. 40: 10, 11. ⁸³Isa. 63: 7-9. ⁸⁴Hosea 4: 6. ⁸⁵1 Cor. 14: 15.

⁸⁶Acts 26: 7. ⁸⁷Deut. 32: 8, 9; Gal. 6: 16. ⁸⁸Rom. 9: 6-8.

who are redeemed by the blood; who are saved through His precious salvation. For them He gave His life, upon which they might feed.⁸⁹ Every true child of God He carries upon His soul; and with Him these twelve spiritual tribes shall ever rejoice when they go no more out forever from the Father's presence;⁹⁰ they shall hunger no more;⁹¹ they shall ever be priests of God and of Christ,⁹² and shall reign forever and ever.⁹³

THE GOLDEN CANDLESTICK

33. One other magnificent article of furniture was the seven-branched golden candlestick,⁹⁴ a most beautiful as well as remarkable piece of workmanship made by human hands, but devised by divine wisdom. For a full and complete description of the same, read the thirty-first and thirty-seventh chapters of Exodus. Made of one piece of pure gold, with its knops, its bowls, its branches, its glittering shaft, all very delicately and cunningly inwrought with figures and flowers, what a beautiful appearance it must have presented when lighted by the high priest. Its position was directly opposite⁹⁵ the table of "the Bread of the presence." When completed it weighed nearly two hundred pounds, being almost five feet high and nearly three and a half wide. The gold alone in the candlestick has been estimated to be worth almost twenty-five thousand dol-

⁸⁹John 6: 54, 55, 63. ⁹⁰Rev. 7: 4; 14: 1-5. ⁹¹Rev. 7: 16, 17.

⁹²Rev. 20: 4. ⁹³Rev. 22: 5.

⁹⁴Ex. 25: 31-39. ⁹⁵Ex. 40: 24.

lars. Special oil was necessary for its use,⁹⁶ and it must be lighted every evening by the priest at the time of the burning of the incense,⁹⁷ and the wicks must be trimmed by him in the morning, when he burned the incense.⁹⁸ The object of the candlestick was to give light. It must be lighted every day; it must be constantly supplied with oil; it must have its wicks trimmed each morning; great care must always be taken of it, that it might never become useless.

CHRIST THE LIGHT-BEARER

34. How naturally this suggests to us the Christ, the Light-bearer to the world.⁹⁹ He came to give to men light. His life was itself light.¹⁰⁰ The oil of divine grace was constantly replenished in His soul, and He was ever careful to have the light of His life free from everything impure and defiling.¹⁰¹ Every time the priest trimmed the lamps, how he should have felt the power of the Messiah to remove all the obstructions of his own life! How he should have felt the blessing of having the Christ clear away all the impurity from his life, which might obstruct the light flowing through His soul! Yes, the Messiah as the Light-giver, was very vividly and forcibly taught by this seven-branched golden candlestick.

THE HEAVENLY GOLDEN CANDLESTICK

35. A very forcible lesson from this candlestick was taught by the apostle, when he had revealed to him the

⁹⁶Ex. 27: 20; Lev. 24: 2. ⁹⁷Ex. 30: 8. ⁹⁸Ex. 30: 7.

⁹⁹John 8: 12; 9: 5; 12: 46. ¹⁰⁰John 1: 4, 5, 9. ¹⁰¹John 8: 46.

antitypical candlestick in heaven of which the one on earth was but a shadow.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."¹⁰²

"The mystery of the seven stars which thou sawest in my right hand, and the *seven golden candlesticks*. The seven stars are the angels of the seven churches: and the *seven candlesticks* which thou sawest are the seven churches."¹⁰³

Thus John saw the seven golden candlesticks in heaven; and the Saviour said they were illustrative of the seven churches. But what is the mission of the church? When Christ was in the world, He said He was the light of the world; when He was to leave, He told the church that *it* was the light of the world.¹⁰⁴ Therefore,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."¹⁰⁵

"As he is, so are we in this world."¹⁰⁶

36. When we think of the wonderful amount of light that the Jews might have seen in the Lord Jesus, it is remarkably strange how they were blinded to all these glorious truths. Yet they who live in houses of glass should not be casting stones. It being true that the Jews in their day had great light, how much more

¹⁰²Rev. 1: 12, 13. ¹⁰³Rev. 1: 20. ¹⁰⁴Matt. 5: 14; Phil. 2: 15.

¹⁰⁵Matt. 5: 16. ¹⁰⁶1 John 4: 17.

does the professed church of Christ have at the present time. Do we always see Christ as the Light of the world in all things now? or is the philosophy and science of the present day the illuminator of mankind? The rabbis wrote many treatises on the objects of the sanctuary, and upon this candlestick; but as to its practical application to their own life, they said very little.

CHRIST THE ONLY TRUE LIGHT

37. At the present day we hear much said of light and advancement in the various branches of learning and education, yet it must be confessed that human philosophy and human intelligence are in a measure substituted for the Light of the soul, even Jesus Christ. He only is the Light of every man which cometh into the world. Neither learning, nor education, nor culture, nor philosophy, nor refinement, nor science can give the true light, which only can bring salvation to mankind in the perils of these latter days. The blessed Bible, the word of God, is the means, and the only means, which can impart the light of truth to every person; and Jesus Christ only, is its source. The light must come from the oil that is furnished the candlestick. The candlestick is the bearer, the oil is the feeder, the snuffers, the trimmer. This was God's plan.

38. So Jesus Christ is the Light-bearer to the world, to every individual soul; His oil of grace, the divine Spirit, is needed to feed the light; His blessed and

precious Word *only*, will do the trimming.¹⁰⁷ This thought is forcibly brought out in the parable of the ten virgins.¹⁰⁸

THE GOLDEN ALTAR

39. Still another interesting article of furniture in the sanctuary was the altar of incense.¹⁰⁹ This, too, was made of shittim-wood, the top and sides being covered with pure gold.¹¹⁰ It also had a crown of gold, and rings were made at its corners for transportation. It was about three feet high, two and a fourth feet long, and about the same measurement in width. The object of the altar was to burn the sweet incense thereon every morning and every evening.¹¹¹ A special compound was prepared which was burned each time, morning and evening, giving out a very sweet and fragrant perfume.¹¹² A special fire was needed for the offering of this perfume; and should this law be transgressed, death was likely to follow.¹¹³ This was literally fulfilled to the two sons of Aaron.¹¹⁴

THE HEAVENLY ALTAR OF INCENSE

40. In the vision that John had, as given in the Revelation, he tells us of a very beautiful golden altar he saw in heaven, and describes it as follows:

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the *altar*, having a golden censer; and

¹⁰⁷Heb. 4: 12. ¹⁰⁸Matt. 25: 1-10. ¹⁰⁹Ex. 30: 1.

¹¹⁰Ex. 30: 3. ¹¹¹Ex. 30: 7; Luke 1: 9.

¹¹²Ex. 30: 34, 35. ¹¹³Ex. 30: 9. ¹¹⁴Lev. 10: 1, 2.

there was given unto him much *incense*, that he should offer it with the prayers of all saints *upon the golden altar which was before the throne*. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."¹¹⁵

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God."¹¹⁶

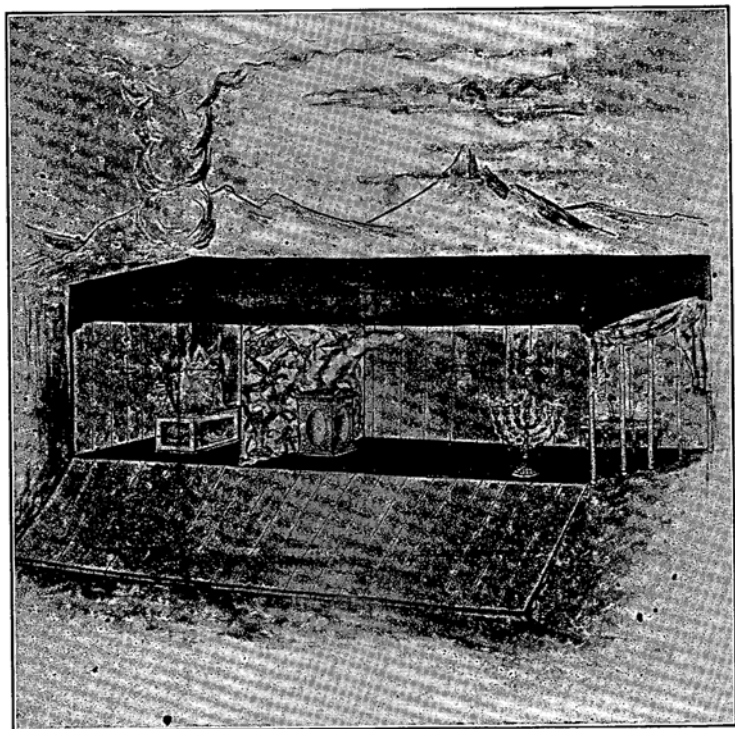
41. In heaven, right by the throne of God, stands a golden altar, the true altar, of which the earthly was a type. We are also informed that on this altar was offered incense, even as on the altar in the earthly.¹¹⁷ This incense, however, was added to the prayers of the saints of God, as they were offered up by the angel. We are told, however, in the word of God, that personally we know not how to pray;¹¹⁸ hence our own prayers can not reach the throne of God. But the Spirit maketh intercession for us with groanings which can not be uttered; and then our petitions before God are made acceptable by their presentation through the Spirit.

HOW GOD ACCEPTS PRAYER

42. What a beautiful truth, then, this altar of incense was designed to teach! The preciousness of the gift of the Spirit, by Jesus Christ, would be ministered by the angels,¹¹⁹ in order that the prayers of the children of God might be made acceptable. As the sweet incense, amid the volumes of smoke, ascended heavenward, giving off its rich perfume and delightful fra-

¹¹⁵Rev. 8: 2-4. ¹¹⁶Rev. 9: 13. ¹¹⁷Ex. 30: 7.

¹¹⁸Rom. 8: 26. ¹¹⁹Heb. 1: 14.



Table, Candlestick, and Altar of Incense. Ark in Most Holy

grance, the Lord would have his children learn, by the altar of incense, that the precious merit of Jesus Christ, deposited in that most blessed Spirit of God, would also ascend to God amid the impediments and stammering of imperfect human language from the lips of man. These requests and earnest petitions of the soul would approach the very throne of God as the

sweet and fragrant incense. Oh thou blessed and kind and loving Christ! in so many, many ways revealing thine own blessed life and truth! doing all in thy power to make thyself manifest to the children of men! opening so many avenues, and revealing such wonderful plans whereby thou mightest be known to the children of men, to bring thyself to them, and to raise them toward the throne!

43. What a blessed and precious hour it must have been, morning and evening, when the priest offered up the sweet incense before the Lord, and all the people were without, offering their prayers to God.¹²⁰ How different this way of praying from the set and stereotyped manner of the rabbis. Every prayer was prescribed; every form was planned. The long-drawn-out, vain repetitions¹²¹ expressed the self-satisfied egotistical personal merit of the self-praised and self-righteous sinner.¹²² (g) It was a strange fire offered upon the altar, which God forbade, and commanded not.¹²³ The Lord said that if one offered such fire he should die. It is not surprising then that the Jews died that spiritual death, when they refused to offer before God upon the altar of the soul, the righteous incense which He had prepared.

44. Did the church of the present day know how God is longing to kindle the fire of His love, as it burned on the altar of Jesus Christ's soul,¹²⁴ what

¹²⁰Luke 1: 10. ¹²¹Mark 12: 40. ¹²²Luke 18: 9.

¹²³Lev. 10: 1. ¹²⁴Isa. 6: 5-7; Zech. 4: 11-14.

fervency of spirit, what continuity of thought, would pervade the minds of the children of God, that there should not be any strange fire offered; but that there should be the fire of the divine Spirit, offering to the throne of the eternal One the precious merit and fragrance of Christ's life in order that the offering might be acceptable unto God.¹²⁵ Ah! how many then there would be, even at the present day who, though without the temple, would be offering up their prayers unto God.

THE LOCATION OF THE FURNISHINGS

45. The furniture of the sanctuary thus far mentioned, constituted the principal part of the interior of the building. Each piece, however, had a specific location, which bore a given relation to the others. The tabernacle which contained these articles, was divided into two apartments, known as the holy place and the most holy place.¹²⁶

TRUE WORSHIP A PROTECTION AGAINST SUN-WORSHIP

46. The ark, the testimony, the mercy-seat, the cherubim, were placed in the rear part of the building. Its position was toward the west; so that when the people worshiped toward the holiest place, their backs would always be toward the east. There was a strong reason for this, as will be seen from the following experience: While the children of Israel were in Egypt, they were continuously surrounded with

¹²⁵Rom. 8: 26, 27. ¹²⁶Ex. 26: 33; Heb. 9: 2, 3.

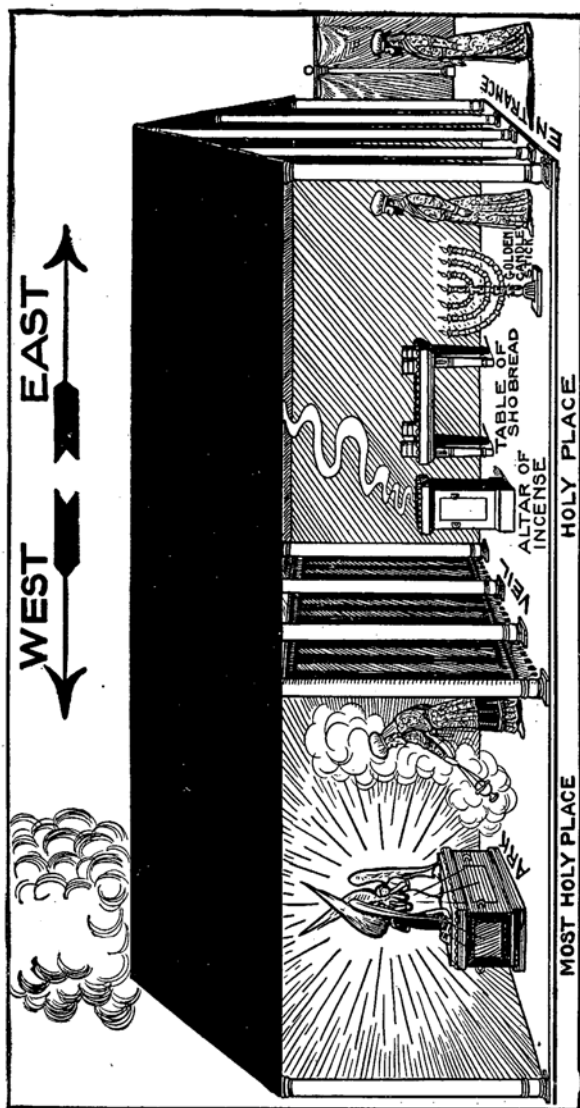
heathenish worship devoted to the sun-god. Sun-worship was the form of idolatry which was most abhorrent to the Lord. When they worshiped the sun, they always did so facing the east. In order that they might show their abhorrence of this idolatrous worship, the Hebrews were commanded to turn their *backs* toward the sun, toward the east. Their thought and devotion then would be toward the true and living God. (*h*) It is a singular fact that whenever the people turned their backs upon the true God and His worship, they always went to worshipping the sun; hence they worshiped with their faces toward the east. One illustration from the Scripture will make this very clear:

"Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, *with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.*"¹²⁷

47. To avoid as far as possible anything that would incline them toward this awful and abominable worship, the Lord made every possible provision whereby they might worship Him in spirit and in truth.¹²⁸

48. In the synagogue service, even to the present day, the Jews intend, as far as possible, to have the ark, as they term the place where the scrolls of the law

¹²⁷Eze. 8: 15, 16; Jer. 2: 27; 32: 33. ¹²⁸John 4: 24.



Location of Holy and Most Holy Places

are preserved, located toward the west. As the people now worship with their faces toward the ark, they are still reminded of the abominable wickedness of sun-worship, and the necessity of worshipping with their faces toward the west.

THE VEIL OF SEPARATION

49. Just in front of this ark the Lord commanded Moses to hang a very beautiful curtain, made of blue, purple, scarlet, and fine-twined linen, to be designed with embroidered figures of cherubim.¹²⁹ This was to form a partition for two places, called respectively the holy, and the most holy place.¹³⁰ The ark and other articles directly connected with it, were placed in the most holy place. Into the most holy place no soul was permitted to enter at any time on pain of death, except the high priest, and he only on the Day of Atonement.¹³¹ Even then he must be clothed with special garments, and must pass through a process of purification.¹³²

HEAVENLY VEIL; OPEN AND SHUT DOOR

50. As we think of these two places in the sanctuary, and the veil or door which was made to separate them, we can the better appreciate the statement which the Revealer gave to John:

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth;

¹²⁹Ex. 26:31, 32. ¹³⁰Ex. 26:33.

¹³¹Lev. 16:2; Heb. 9:7. ¹³²Lev. 16:3, 4.

and shutteth, and no man openeth, I know thy works: behold, I have set before thee an open door, and no man can shut it."¹³³

Having already seen that all the articles of the earthly sanctuary were but shadows of the heavenly, the veil or door which separated the two apartments must be but a shadow or type of the same thing in the heavenly. That there were two apartments in the heavenly sanctuary is apparent from the types themselves;¹³⁴ but further evidence will be given in a future chapter.

51. One very precious practical lesson from the veil we can indeed appreciate, when we remember that the way which gives us an entrance unto God, the Father, is by the Veil, which is to say, His flesh.¹³⁵ Yes, He, Christ, is the Door;¹³⁶ He is the Veil; and through this blessed and precious Veil, we can come before the mercy-seat into the presence of God.¹³⁷

POSITION OF FURNITURE IN HOLY PLACE

52. Right in front of this beautiful veil was placed the golden altar of incense, about the center of the room.¹³⁸ To the south side of the sanctuary was placed the candlestick,¹³⁹ directly opposite the candlestick, on the north side, was placed the table of the bread of the presence.¹⁴⁰ The apartment in which these three articles were located was called the holy

¹³³Rev. 3: 7, 8. ¹³⁴Heb. 9: 8, 24. ¹³⁵Heb. 10: 19, 20.

¹³⁶John 10: 9. ¹³⁷Heb. 4: 15, 16. ¹³⁸Ex. 40: 26.

¹³⁹Ex. 40: 24. ¹⁴⁰Ex. 40: 22.

place.¹⁴¹ The holy and the most holy places constituted the principal part of the tabernacle; and in these apartments the service and ministry were conducted by the priests only.

THE LAVER AND ITS USE

53. Without the holy place was to be placed the laver, which God had commanded Moses to make. The purpose of the laver and its description are as follows:

"Thou shalt also make a laver of brass, . . . to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations."¹⁴²

"And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling which assembled at the door of the tabernacle of the congregation."¹⁴³

54. The object of the laver was for the priests to wash their hands and feet before they entered the holy place to minister, or before they offered any burnt offering unto the Lord. Not to wash, meant death. For refusing to do this, they would certainly die.¹⁴⁴

¹⁴¹Heb. 9: 2. ¹⁴²Ex. 30: 18-21. ¹⁴³Ex. 38: 8. ¹⁴⁴Ex. 30: 21.

Hence we can see that the Lord had a great lesson He designed to teach the people thereby. The laver must always be provided with water, so that the priest should have a supply on hand whenever it was needed.

55. David, referring no doubt to this service, says the following:

"I will wash mine hands in innocency: so will I compass thine altar, O Lord."¹⁴⁵

It will be remembered that the priest must wash before he can serve at the altar. David appreciated its meaning, and saw at least *one* lesson it taught.

MEANING OF THE WATER

56. Water in the Bible is a symbol of various truths, of the Spirit,¹⁴⁶ of the Word,¹⁴⁷ of baptism,¹⁴⁸ of cleansing.¹⁴⁹ Here, however, we see that David refers to the washing as an illustration of innocency. This being so, how much of divinity is stamped upon this great truth. How then the priests should have seen, and taught the people, every time they washed, the Innocent One,¹⁵⁰ in whose mouth was found no guile;¹⁵¹ His life had nothing that was not true, and pure, and innocent. What He said outwardly illustrated what He was inwardly. He did not act one thing outwardly, and contradict this by His inward life. Pilate washed his hands, when the Jews clamored for the blood of Christ. We read that he took water,

¹⁴⁵Ps. 26: 6. ¹⁴⁶John 7: 37-39.

¹⁴⁷John 13: 10; 15: 3; Eph. 5: 26. ¹⁴⁸John 3: 5.

¹⁴⁹Titus 3: 5. ¹⁵⁰Matt. 27: 4. ¹⁵¹Isa. 53: 9; 1 Peter 2: 22.

and washed in the presence of all the people, saying,

"I am innocent of the blood of this just person."¹⁵²

But oh, how guilty he was in the taking of this Man's blood!

57. So with the Jews. They would not go into the judgment-hall to accuse Christ of blasphemy,¹⁵³ for fear of being defiled; but they had no scruples whatever to murder Him, and to ask for a robber as a substitute.¹⁵⁴ But *He* was innocent; there was nothing in Him that was defiling, and insincere.

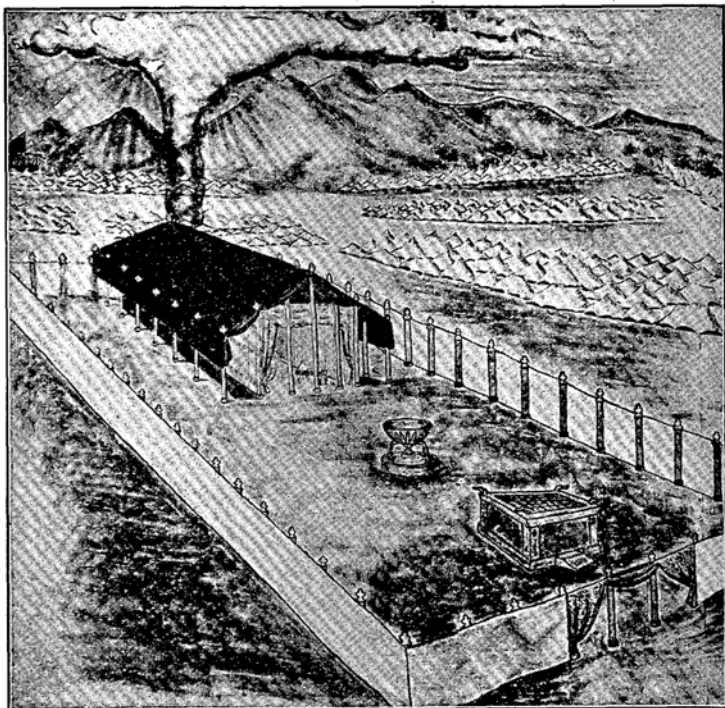
58. Some very interesting descriptions have been given by the rabbis concerning this laver, and also by Josephus. Its support, its supposed position, general construction, and weight, are all explained and elaborated upon. Various opinions prevailed among the rabbis concerning its general scope; but of the real lesson it was designed to teach they had no idea. It is one thing to say, Lord, Lord; but another altogether to do the will of the Father which is in heaven.¹⁵⁵

THE BRAZEN ALTAR

59.^a In addition to the altar of incense that was in the *holy place of the sanctuary*, another altar was made, which was placed outside of the first apartment of the tabernacle near the entrance. This was the brazen altar, generally known as the "altar of burnt offering." A full description of it is found in Exodus 27.¹⁵⁶ The particular purpose of this altar was the

¹⁵²Matt. 27: 24. ¹⁵³John 18: 28. ¹⁵⁴Acts 3: 14, 15.

¹⁵⁵Matt. 7: 21. ¹⁵⁶Ex. 27: 1-8.



The Court, Showing Brazen Altar and Laver

offering up of all the animals brought to the priest as offerings. It was about four and a half feet high, seven and a half feet long, and the same in width. It was made of the same wood as the rest of the furniture, and was covered with brass. That is why it received the name, altar of brass.

60. A complete set of dishes was made to go with it, necessary to carry on the work of offering up the

animals to the Lord. Several kinds of offerings were burned upon this altar; some entire, others only in part. However, the chief thought in connection with this was the offering up of the animals.¹⁵⁷ Hence the psalmist, seeing the meaning of the offering of the animals on the altar, says:

"God is the Lord, which hath showed us light: bind the sacrifice with cords, even *unto the horns of the altar.*"¹⁵⁸

THE GREAT OFFERING

61. Every offering which was sacrificed upon this altar symbolized the great and only Offering which could be offered in behalf of sinful man.¹⁵⁹ The only means which God had whereby the atonement for mankind could be affected, was the Lamb of God, which beareth away the sins of the world.¹⁶⁰ It was He who was typified by the offerings sacrificed upon the altar, and the altar itself was a great lesson of Him; for, says the apostle:

"We have an altar, whereof they have no right to eat which serve the tabernacle."¹⁶¹

62. The sanctuary and its service in Paul's day had completed its mission; everything connected with it had been fulfilled in Christ. The priest and the Jewish people still followed the sacrifices and the offerings.¹⁶² As long as they did that, they could not see Christ. They could not partake with the followers of Christ. If they still clung to these offerings,

¹⁵⁷Leviticus, chapters 1 to 3. ¹⁵⁸Ps. 118: 27. ¹⁵⁹Heb. 9: 14.

¹⁶⁰John 1: 29, margin. ¹⁶¹Heb. 13: 10. ¹⁶²Acts 21: 26.

they had no right to have a part with the followers of Christ. (i)

63. When the veil of the temple was rent in twain at the time of the crucifixion,¹⁶³ sin-offerings, and offerings of every kind which had been formerly offered upon the altar, forever ceased. Everything was fulfilled in Him. He offered Himself to God without spot and blemish, a whole-burnt offering. Because of this, how we should regard the precious lessons we find in the brazen altar, and the offering up of its sacrifices. There is no doubt but that Paul, when thinking of this altar and its offerings, wrote the following to the Romans:

"I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."¹⁶⁴

THE MAKING OF THE COURT

64. All the vessels in the holy places, as well as those not therein, were inclosed by a court. Moses was commanded to have a court made,¹⁶⁵ to surround all these objects of the service of God. The court was about one hundred fifty feet long and about seventy-five feet wide in all its parts.¹⁶⁶ It was made of very delicate material, and was to present to the people a very beautiful and impressive sight. The material was to be of fine-twined linen, with the exception of the gate, or the entrance, which was composed of blue,

¹⁶³Matt. 27: 51. ¹⁶⁴Rom. 12: 1.

¹⁶⁵Ex. 27: 9. ¹⁶⁶Ex. 27: 18.

purple, scarlet, and fine-twined linen.¹⁶⁷ Everything about it was harmonious, and nicely blended; the colors as well as the material. The hangings on the north and south sides were to have each about one hundred fifty yards of the beautiful fine-twined linen, and the east and west sides, each about seventy-five yards of the same material. The blue, purple, scarlet, and fine-twined linen for the gate was to be beautifully wrought with cunning needlework.

65. These curtains were supported by sixty pillars, equidistant, each pillar resting in a socket of brass. Very beautiful silver hooks and fillets joined the curtains to the pillars. Under the curtains which formed the rib work of the court were forty-eight boards, all of the same height and width, joined together with tenons, and resting in silver sockets. The boards were all covered with pure gold.¹⁶⁸

66. There were also several coverings made for the tent, to cover it everywhere.¹⁶⁹ The first covering was made of blue, purple, scarlet, and fine-twined linen, cunningly wrought with beautiful cherubim. Above this was a covering of goats' hair; then one of rams' skins, dyed red, and lastly, the one which appeared to the eyes of all the people. It was a rough, coarse-looking badger skin. It certainly was not at all attractive, and to the casual observer would not be considered very beautiful and harmonious, as com-

¹⁶⁷Ex. 27: 9-17. ¹⁶⁸Ex. 26: 15-30. ¹⁶⁹Ex. 26: 1-14.

pared with the workmanship or material which was found within.

CHRIST THE OBJECT OF ALL THE SANCTUARY

67. There was nothing in all this grand and elaborate work but that contained very beautiful, significant, spiritual truth; and the vital force of it all was Jesus Christ, the Messiah. Yes indeed:

"Christ is the end of the law for righteousness to every one that believeth."¹⁷⁰

68. How different His life and teaching from that of the Pharisees! Everything about them was *beautiful without*, like the polished and garnished tombs; while everything within was similar to the deposits under those tombstones.¹⁷¹ The outward skin which covered the sanctuary was *apparently* unpleasant and undesirable to the eye, while the objects within were all beautiful and glorious. How forcibly we are reminded of what the prophet Isaiah said of Him:

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."¹⁷²

69. All this the Lord taught the people in the sanctuary; all this the Lord was using to reveal Christ to them. God was teaching the people;¹⁷³ but they were dull of hearing. The rabbis, while they admired the gold, the stones, the precious materials, and en-

¹⁷⁰Rom. 10: 4. ¹⁷¹Matt. 23: 27, 28. ¹⁷²Isa. 53: 2, 3.

¹⁷³Isa. 54: 13; John 6: 45.

joyed discussing about them, did not see the application of the truth.

RECAPITULATION

70. To sum up the teachings of this chapter on the furnishings of the sanctuary, we find that God told Moses to make a sanctuary for Him in which to dwell. This sanctuary was a type of a real sanctuary in heaven. The earthly sanctuary was to be divided into two sections,—a holy place and a most holy place. The holy place contained the following articles of furniture: a table of showbread, otherwise known as the table of the “bread of the presence;” a golden candlestick, and a golden altar of incense. Then there was a veil, in front of the golden altar, to divide the sanctuary. This veil separated the apartments which were called the holy places.

71. Back of this veil was the ark containing the ten commandments. Above this ark was the mercy-seat, at each end of the mercy-seat was a cherub. The two cherubim were looking toward each other, and in this way they were looking toward the ark which contained the ten commandments.

72. The furnishings of the two holy places were located as follows: the table of showbread was located on the north side of the sanctuary; and the golden candlestick on the south side of the holy place, directly opposite the table. The ark with its contents was located in the most holy place, in the west end of the sanctuary. This would make the entrance

into the sanctuary at the east end of the sanctuary. When the people came to worship before the Lord, if they worshiped God as they should, they would always have their faces toward the most holy place, toward the west, and their backs toward the east.

73. We also found that before the holy place, or first apartment of the sanctuary was reached, there was a laver in which the priest must wash, and a brazen altar, upon which the priests offered sacrifices to the Lord. Surrounding the entire sanctuary was a court which enclosed the whole of the furnishings.

74. We further found that the sanctuary on earth was a type or shadow of a real sanctuary in heaven. The articles of furniture which were in the holy and most holy places of the earthly sanctuary are in the heavenly temple. The services of both the earthly and the heavenly were designed of God to teach precious lessons of truth concerning the Lord Jesus Christ, and His work of human redemption. The nature of that work we shall learn more definitely in future chapters. The Lord Jesus and His ministry is the one great lesson we should seek to learn.

75. O church of God to-day! keep thine eye fastened upon Him, the fulfilment of all the truths in the word of God! See that in Him is all beauty, grandeur and glory; and by beholding Him we shall become changed.¹⁷⁴

¹⁷⁴2 Cor. 3: 18.

CHAPTER XIII

EXPLANATORY NOTES

Paragraph 2

a. A variety of opinion exists as to the exact measurement of a cubit. The Hebrew word for cubit is, אַמָּה, *ammah*. The plural word for cubits in the Hebrew is, אַמָּוֹת, *am-ma-thaim*, two *ammahs*. But the Jews consider that two *ammahs* equal an anglo-saxon yard. That would make the *ammah*, or cubit, equal half of a yard, or eighteen inches. While this perhaps is not the exact literal measurement that may have been in use in Bible times, this is as near as can be ascertained. Hence the cubit has been counted as eighteen inches.

Paragraph 3

b. From the reading of this verse alone, one might be led to think that it was Moses who wrote the ten commandments upon the tables of stone. But by reading the other scriptures cited in this same paragraph, it will be observed that it was God who did the writing, and not Moses. The pronoun *He*, therefore, refers to God and not to Moses, His servant.

A similar illustration of the use of this pronoun *he* is found in the record of David's numbering the people. In 2 Samuel 24:1, it would seem that the pronoun *he* referred to God; and, therefore, it was God who tempted David to number the people. But we know that God does not tempt any man to do wrong: for, says the apostle James:

"Let no man say, when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." James 1:13, 14.

By the reading, however, of the account of the numbering of the people as found in 1 Chron. 24:1, it plainly says:

"Satan stood up against Israel, and provoked David to number Israel."

The pronoun *he*, therefore, in 2 Sam. 24:1, is meant for Satan, and not for the Lord.

So then if the word of the Lord were studied itself, it would be seen that God explains Himself very clearly, and gives very lucid expositions of His own blessed word. We should then see how beautiful is the word of God, and how easy it is to be understood. Truly, the wayfaring man, though a fool, need not err therein.

Paragraph 4

c. In these days of criticism of the word of God, we find that there are those who claim that God Himself did not give the ten commandments; but that Moses gave them. It is generally recognized that Moses spent a large share of his life in the courts of Egypt, and he was educated in the schools of the Egyptian priesthood. At the time when Moses lived, Egypt was the center of civilization. In fact, it was one of the foremost nations in the world in the sciences and in letters.

The student of ancient history knows the system of education which existed in Egypt about thirty-five hundred years ago, and he also is familiar with the religion of the priesthood of Mizraim. Egypt was known and noted for its worship of the sun. The Nile, with the animal life in the river, as well as the animal life on land, was worshiped under various names of the sun. The sun was the center of the worship of that country.

Moses left Egypt at the age of forty, and spent four decades in the wilderness as a shepherd. Acts 7:23. We

know little comparatively of the country of Midian at the time he was there; in fact, we hear very little of its intellectual attainments. Moses spent most of his time at tending sheep. Ex. 3:1. He could not have come in contact with much of the learning of the wise, if there had been many worldly wise near him.

Taking these things into consideration, the question is raised, How could Moses, in view of his environments for eighty years in Egypt and in the wilderness of Midian (Acts 7:30; Ex. 7:7), give to three million of people such a pure morality as is contained in the ten commandments? The decalogue is the purest morality in the world. The nations which have sought to mold their governments according to these precepts, have been the best and most enlightened nations of earth. The principles in the decalogue are divine principles. Where did Moses get such ideas? If Moses invented them, it would indicate that Moses was divine. These commandments are applicable to every class of people in every age, and in every part of the world. There is not a single person in the world but that these ten commandments apply to that individual. Not one of those principles can be taken away. Not another principle affecting human conduct can be added, for those ten precepts cover every phase of human life. How could Moses invent from his own brain such a code as this? If he invented the ten commandments, he would be the most remarkable man that ever lived.

The law itself, on the face of it, shows that it could not have emanated from a man. Neither Moses nor any other man could have invented such pure and divine truths as are contained in the decalogue. They are God's witnesses; they are God's evidence that they emanate from Him. He is the source of that divine code. The law of

God did not come from man; it is its own proof that it came from God.

Paragraph 15

d. The word *cherubims* is not the proper word to use. This word is not a translated word; it is a transferred one. The Hebrew word for cherub is, כְּרוּב, *Ke-roov*. The plural Hebrew word is, כְּרוּבִים, *Ke-roo-vim*. So the English reads cherub for the singular; hence the plural should read, cherubs, or cherubim. The Hebrew plural is formed by adding the Hebrew letter, *mem*, to the singular. Hence the proper word in the English for the plural of cherub is cherubim. But since the plural form in the English is formed by adding *s* or *es* to the singular, the word cherubs would be proper. Either cherubs or cherubim should be used for the plural. In this work, the term cherubim is used.

Paragraph 20

e. There is a growing tendency at the present time to disbelieve in the personality of Satan. But the Scripture teaches very forcibly that there is such a being, who is a real personage, and who has wonderful, mighty powers. Jesus says He saw Satan as lightning fall from heaven. Luke 10:18. There are abundance of scriptures which clearly teach that he and his associates are the leaders in this great rebellion of evil. Rev. 12:7,9. They are to work miracles, and to do mighty works ere the Lord shall come; but the Saviour warns and admonishes us that we may not be enslaved by them. God, however, has pledged that the devil and sin shall forever be destroyed. Rev. 13:13, 14; 16:14; 2 Thess. 2:1, 2; Matt. 24:24; Isa. 14:15; Eze. 28:19; Nahum 1:9; Matt. 25:4.

Paragraph 29

f. The very fact that the Saviour compares Himself to

the true manna lends additional force to the Hebrew definition of the word showbread, the bread of the presence. Soon after the manna began to fall in the wilderness, the Lord commanded Moses to tell Aaron the following:

"Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." Ex. 16:33.

The words, before the Lord, are in the Hebrew, לפני יהוה, *Lif-na Ye-ho-vah*, before the face of the Lord. That is to say, this manna, which was to be preserved throughout their generations, was to be ever kept in the presence of God, as a reminder to the people how God had fed their forefathers in the wilderness. Ex. 16:32.

As this bread was ever to keep before them the fact that God had fed their ancestors with bread from heaven, from His presence, even so He would feed them with the spiritual bread, the Messiah, the *Le-hem Ha-po-nim*, לחם הפנים, the Real Bread of the Presence, who always is in the presence of God.

This the Jews ought to have known; for the priests and rulers acknowledged that the Messiah was to come from Bethlehem. Micah 5:2; Matt. 2:4-6. But the Hebrew words, בית לחם, *Beth lehem*, means *the house of bread*. Therefore the prophet predicted He was to come from a place known as the house of bread. He was to be a Shepherd who was to feed His people with the bread of life. Matt. 2:6, margin.

Paragraph 43

g. To this very day all the prayers which the Jews offer are prepared for them. The synagogue services are practically the same now as they have been for many centuries. The Jews have their prayers prescribed for morning, afternoon, evening, Friday evening, Sabbath forenoon, afternoon,

and close of the Sabbath. Their new-moon prayers are all prepared, as well as their holiday prayers. These holiday prayers are used for the Passover, Pentecost, New Year, or Blowing of the Trumpets, Day of Atonement, and Feast of Tabernacles. The prayers are arranged for all the fast days of the year, as well as for the feasts of Purim and Dedication, *Chanukah*.

When a man rises in the morning, his prayers are made ready for him; when he washes his hands before meals, the rabbis have prepared for him what to say. When his meal is finished, rabbinical benedictions are at hand. By day and by night, week in and week out, at all times and at all seasons of the day or month, the rabbis have prescribed prayers for the people. It is true that, in these prayer-books, there are many beautiful psalms interspersed. It is true that in the holiday prayers an abundance of Scripture is used. This is also true of the daily prayers and likewise the Sabbath prayers. Nevertheless, the prayers are those prepared by the rabbis, and are made ready for the people. All this form of praying is simply offering unto the Lord strange fire. These are not prayers which come from the soul; they are read from the prayer-book.

It is a fact, too, that thousands of Jews who read these prayers from the books, are unable to tell the meaning of scarcely anything they read. The language in which the prayers are written is Hebrew. While the children are taught to read the Hebrew, they understand very little of the language. So they read the prayers, because they are taught to do so. In other words, they offer up any sort of fire before the Lord. It is no wonder then that, without sincere prayer in the name of Jesus, they are not heard before God. True incense is not found in written prayers. The incense is the life and merit of Christ. The heart-worship in the name of Jesus always has access to the incense of the Saviour.

Paragraph 46

h. Although the Israelites had received so much light, and so many helps to keep them from apostatizing from God, the larger part of their national history deals with their experience as worshipers of the sun-god. Their first experience was the making of the golden calf; and from this time till they were carried away into Assyria and into Babylon, they were constantly worshipping Baal, the sun; or Ashera and Ashteroth. Judges 2:13; 2 Kings 23:5; 17:6-23.

Paragraph 62

i. While Paul had so decidedly taught the fulfilment of all the ceremonial law in Christ, and, therefore, all offerings in the earthly temple were useless, in order to yield to the wishes of some of his brethren, he took upon himself to obey certain of the laws which had become obsolete, by the doing of which he practically brought himself under bondage. In order to keep the peace with the brethren, when he was aware that they were catering to popular opinion, he involved himself and others in persecution; became separated from all those who were dear to him in Jerusalem; and the cause of Christ lost valuable help it might otherwise have had.

An eminent authority, in speaking of this experience of Paul, says:

"When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings

of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land." — *"Sketches from the Life of Paul."*

All this plainly teaches that it pays to stand firm and true to principle, and leave the results with the Lord. The Lord, however, knew the purpose of His faithful servant, and overruled it all to His own glory, and for Paul's good. Nevertheless, there was a loss to God's cause which might have been saved.



Behold The Man

CHAPTER XIV

THE PRIESTHOOD AND THE OFFERINGS

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.” Heb. 7: 26, 27.

THE PRIESTS TO REPRESENT CHRIST

OF ALL the offices connected with the Jews that of the priesthood was the most solemn and sacred. The climax of truth and beauty concerning the work and ministration of the Lord

(450)

Jesus Christ, and the most graphic representation of the Messiah as He was to be, were met in the high priest and those associated with him. Consequently, special laws and ordinances were given for the priesthood, which could not under any circumstances be applied to any other class of people. The Lord sought to keep them pure, holy, spotless,—living examples to all of the purity and spotlessness of their great Anti-type, the Lord Jesus. They were to be the models for the people; and to them the people were to look for instruction, for blessing,¹ for truth, for light, for judgment.

2. Though the Lord had done all in his power to preserve them pure, it was but a short time after the priesthood was instituted before some of them became corrupt.² Corruption continued to increase among them, till the days just prior to the Babylonian exile; then all became so wicked and vile³ that the Lord was obliged to send them into captivity for seventy years. After the return from Babylon, Ezra, Nehemiah, and a few others sought to reform the priesthood, and for a while met with good success;⁴ but soon after the men of God passed away, corruption again was rife among them,⁵ and so wicked were they, that when the Lord came to earth every bit of sacredness and solemnity connected with that office was entirely lost; and the

¹Num. 6: 22-26. ²Lev. 10: 1, 2; 1 Sam. 2: 12, 17, 27-29.

³2 Chron. 36: 14. ⁴Ezra 10: 18, 19. ⁵Mal. 1: 6-8; 2: 1, 2, 7, 8.

priests in general were among the worst of the people.⁶ This was especially true of the high priest. His position being the greatest, his influence the most extensive, using it for personal advantage only, naturally made him the most wicked and corrupt.⁷ To see the force of this statement, we need to consider such men as Annas and Caiaphas, from the accounts given of them in the New Testament.⁸ And the Talmud tells us that a learned person, though he be an illegitimate child, is to be preferred before a high priest who is an ignorant man. Thus we can see how this most holy office had become vile, especially among the rabbis and priests themselves. (a)

ORIGIN OF THE PRIESTS

3. Much might be said concerning the priests and their work, but space will forbid an extended dissertation. In the patriarchal days the head of the family was also its local priest, who did the ministering for the family, before the Lord. The father of the family was supposed to represent the great High Priest before his household. In the days of the Israelites, after they had become a people, and were a type of the gospel and of salvation through the Messiah, the priesthood was confined to a special tribe. The tribe chosen was that of Levi;⁹ the gift was placed upon Aaron and his posterity.¹⁰ All the male children of

⁶Matt. 21: 15; 26: 3, 4; Luke 10: 31. ⁷Matt. 26: 65-67; Acts 23: 2. ⁸John 18: 13-24; Acts 4: 5-7. ⁹Num. 3: 11, 12, 41,

44, 45.

¹⁰Ex. 28: 1.

Aaron¹¹ were to be priests. This priesthood was to be confined only to the family of Aaron, and was not to be transmitted to any other portion of this tribe.¹²

4. The priesthood was divided into two sections, the high priest¹³ and the regular priests.¹⁴ The high priest was especially to be God's personal representative on the earth, a special type of Christ, to communicate His messages to the people. This is forcibly illustrated when Moses and Aaron were commanded to appear before Pharaoh. The Lord said thus to Moses:

"Is not Aaron the Levite thy brother? I know that he can speak well. . . . And thou shalt speak unto him, and put words in his mouth. . . . And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."¹⁵

THE ANOINTING OF THE PRIESTS

5. When Aaron and his sons were called to the priesthood, they were to have special garments made,¹⁶ and were also to be anointed with special oil of consecration.¹⁷ (b) The high priest was to be anointed differently from his sons, the other priests. The anointing oil was to be poured upon his head, was to flow down upon his beard, till it dropped upon the borders of his garments.¹⁸ The other priests, however,

¹¹Num. 3: 10.

¹²Num. 3: 10.

¹³Lev. 21: 10; 2 Chron. 24: 11. ¹⁴Num. 3: 2, 3; Luke 1: 8.

¹⁵Ex. 4: 14-16. ¹⁶Ex. 28: 2, 3; 31: 10. ¹⁷Ex. 29: 5-10; 28: 41.

¹⁸Ex. 29: 7; Lev. 8: 12; 21: 10; Ps. 133: 2.



Anointing the Priest

were only anointed on certain parts of their body, and on their garments.¹⁹

6. The oldest son was to succeed his father in the high priesthood, when the latter deceased. If, however, the oldest son had died, the next in age was to be the successor. This was illustrated in the case of Eleazer, the third son of Aaron.²⁰ The two older ones were slain by the Lord, because they offered strange fire²¹ while under the influence of strong drink.²² He was the successor in age.

THE MINISTRY OF THE PRIESTS

7. The work of the priests was to minister before the Lord. They were to act as mediators between God and men. They were to bring the blood, which was shed by the people in the offerings they brought to the Lord for the forgiveness of their sins, and sprinkle it in the holy place, just before the veil.²³ Or when they did not do this they were to eat of the flesh of the slain animals in the holy place,²⁴ thus bearing the people's sins into the sanctuary in this manner. By the sprinkled blood that was shed, and by the bearing of the sins in the flesh, the priests were to make known God's method of the atonement.(c)

THE PRIEST'S GARMENTS

8. The priest's garments were made from special material, worked in a particular manner. Speaking of

¹⁹Ex. 28:41. ²⁰Num. 20:25-28. ²¹Lev. 10:1, 2.

²²Lev. 10:8-10. ²³Lev. 4:15-17, 20. ²⁴Lev. 7:6.

them as a whole, they were to have two sets of holy garments, the linen garments, and the robes of beauty and of glory. Then there was to be the breastplate, the ephod, the brodered coat, the mitre, the girdle, to be worn by the high priest alone. All these garments were to be specially anointed and consecrated, even as the priest himself was. They were made of the most costly material, adorned, embellished, and decorated in a most beautiful manner. If the reader will study Exodus, chapters twenty-eight and thirty-nine; he will find a most sublime description of these beautiful articles. They deserve thought and study, for their truths shine with luster. While each one is deserving of much comment and consideration, we wish to notice especially a few thoughts concerning the ephod and the breastplate.

9. The ephod was made of gold, of blue, of purple, of scarlet, of fine-twined linen, very artistically embroidered.²⁵ It was in two parts, one for the front, one for the back. These pieces were joined together at the shoulder by their two edges. Then on each of the shoulder-pieces was to be placed an onyx stone, set in a beautiful golden case. On these two stones were to be inscribed the names of the twelve tribes of the children of Israel.²⁶ On the one stone the names of six tribes, on the other stone the names of the other six. It is then stated that the high priest was to

²⁵Ex. 28: 6-14. ²⁶Ex. 28: 9, 10.

regard these stones as a memorial unto the children of Israel, and he "shall bear their names before the Lord upon his two shoulders."

ITS PRECIOUS LESSON

10. What a beautiful and precious prophecy this is of Christ's work! How was it possible that those Jews, who had read the Scriptures so much, and who knew what they said concerning this that the Messiah should do, could not understand? Yet, when He accomplished that very thing while here on earth, the people were so full of their own distorted views of the Bible that they could not see it. This was the fulfilment:

"For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulders [Hebrew, שֵׁכֶם, *Shech-mo*, plural, shoulders], and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."²⁷

How Christ did bear the people upon His shoulders!²⁸ How by day He taught them,²⁹ He sought them,³⁰ He fed them,³¹ He cared for them!³² How by night He prayed and pleaded for them!³³ How the one burden of His life was to pity and care for the multitude!³⁴ Gladly did He do all in His power for the sake of bearing the burdens of the people.³⁵

11. While the rabbis were binding upon the people

²⁷Isa. 9: 6. ²⁸Isa. 63: 8, 9; 53: 4; 40: 11.

²⁹Matt. 5: 2; 13: 54; 26: 55. ³⁰Luke 19: 10. ³¹Mark 8: 1-9.

³²1 Peter 5: 7. ³³Mark 6: 46-48; Heb. 5: 7; Luke 22: 31, 32.

³⁴Matt. 9: 36. ³⁵1 Pet. 2: 24.

burdens grievous to be borne,³⁶ which they could not endure, the Saviour was saying to them:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."³⁷

What burdens they heaped upon the people! Hundreds, yes thousands, of traditions of every class and description, and all these the people must observe with severe punctiliousness.

12. Since He has departed to heaven, He has still been bearing his people³⁸ upon His shoulders, and He will bear the twelve tribes till He places them at the great white throne,³⁹ and they see their names engraved upon the gates of the beautiful city of God.⁴⁰

THE BREASTPLATE AND ITS LESSON

13. The breastplate was made of the same precious material as the ephod, and inserted, double and bag-shaped, in the ephod. It was a perfect square, about a span each way. It was attached to the ephod above the girdle. Beautiful gold chains were attached to it above and below, giving it a rich and gilded appearance. What made it appear most beautiful was the four rows of precious stones which were inserted in it. Each row contained three stones, making in all twelve stones.⁴¹ These stones were of the same material that is found in the walls of the beautiful city

³⁶Luke 11:46; Acts 15:10. ³⁷Matt. 11:28, 29. ³⁸Heb. 4:14-16.

³⁹Rev. 14:1, 3. ⁴⁰Rev. 21:12. ⁴¹Ex. 28:15-29.



The Priest Officiating in His Beautiful Garments

of God, the New Jerusalem.⁴² On each stone was a name of one of the tribes of Israel, thus making in all twelve tribes. The breastplate was worn so that it covered the heart, so that he literally bore the twelve tribes upon his heart, when he went into the sanctuary to minister before the Lord. In addition to this, there were two other stones in the breastplate called Urim and

⁴²Rev. 21 : 19, 20.

Thummim.⁴³ These were the oracles by which the priest inquired of God, and through which the Lord answered him.⁴⁴ (d)

14. How this does illustrate to us the work of the great High Priest, even Jesus, the Son of God, who upon His own divine-human soul, bears the names of all His children in the heavenly sanctuary before God. How glad He is to present the names of these twelve tribes of the true Israel of God to-day before His Father, and plead for them His precious merits through the shed blood.⁴⁵

15. When we ask of Him what we need, and He grants it to us even as we ask, what light and joy comes into the soul, and what blessed peace follows. If, however, he sees that to answer according to His will, is the best way, though it may bring a cloud over our life's experiences, we should nevertheless remember that all things work together for good to them that love God; and, therefore, in whatsoever state we are, therewith we should be content.⁴⁶

URIM AND THUMMIM ABSENT IN SECOND TEMPLE

16. Among the things that the rabbis taught were missing in the second temple, was the breastplate. As a result, they record in the prayers which are read in the synagogue, even at the present day, the sadness and sorrow they endure because they have no breastplate, nor Urim and Thummim, that they may inquire of

⁴³Ex. 28: 30. ⁴⁴Num. 27: 21; 1 Sam. 28: 6. ⁴⁵Rev. 1: 5.

⁴⁶Rom. 8: 28; Phil. 4: 11.

the Lord and find Him as aforetime. But they can find Him, if they will go where He is.⁴⁷ He said to the Jews:

"Ye shall seek me, and shall not find me."⁴⁸

The reason is, they are not seeking for Him in the proper place.⁴⁹

17. What was true of the Jews is true also of many who profess to love Him at the present time. He is in the heavenly sanctuary, in the most holy place,⁵⁰ bearing upon His soul, *now*, the names of all who desire His grace and salvation, pleading before the Father His own virtue and merit. The earthly priests are no more;⁵¹ (*e*) the heavenly Priest abideth forever⁵².

THE SACRIFICIAL OFFERINGS

18. After the priesthood had been instituted for the work of ministry, the Lord gave commands concerning the offerings. Everything connected with the offerings was to represent some form of the great Offering, who was the true Sin-bearer, these offerings being but types and shadows. That there was no virtue in the blood of these animals is evident from what the apostle says:

"For it is not possible that the blood of bulls and of goats should take away sins."⁵³

They were to see in these sacrifices the great Sacrifice who would bear away the sins of the world.⁵⁴

⁴⁷John 6: 37. ⁴⁸John 7: 34. ⁴⁹Rev. 1: 12, 13.

⁵⁰Rev. 3: 8. ⁵¹Heb. 7: 12, 22-24. ⁵²Heb. 9: 26.

⁵³Heb. 10: 4. ⁵⁴John 1: 29, margin.

19. The offerings were divided into two great classes; the sweet-savor offerings, and the sin-offerings, or non-sweet-savor. In the first division were the whole-burnt offering, the meat-offering, the peace-offering.⁵⁵ In the second the sin-offering, and the trespass-offering.⁵⁶ The sin- and trespass-offering were offered up before the others; because a person



Offering the Sin-offering

⁵⁵Leviticus 1, 2, and 3. ⁵⁶Lev. 4:5; 6:1-7.

could not appreciate the meaning of the sweet-savor offerings, until he had experienced the blessings of the sin-offerings, and had received expiation.⁵⁷

20. Every one of these offerings taught some great truth concerning the Messiah, the Saviour of the world. They were to teach the priests and people the forgiveness of sin, the atonement through the blood; the pardon of a trespass after a man had been forgiven his sin and committed error; the giving of his whole life to God after his sins were forgiven, as illustrated in the whole-burnt offering; the meat-offering, the feeding of his whole life upon the salvation of God; the peace-offering, the sweet peace which comes to the soul through the Lord Jesus.

THE SIN-OFFERING

21. While we could with much profit devote considerable space to each of these offerings individually, we *must consider* still further the sin-offerings, as there is so much wrapped up in them. The laws of these offerings found in Leviticus, chapters four and five, are as follows:

22. If a *priest* committed a sin, he was to bring a sin-offering,⁵⁸ and appear with it at the door of the tabernacle. Then he was to place his hand upon this offering, and confess his sins thereon. After this was done, he was to take of the blood of this slain animal,

⁵⁷Lev. 4: 35; 6: 6, 7. ⁵⁸Heb. 7: 27.

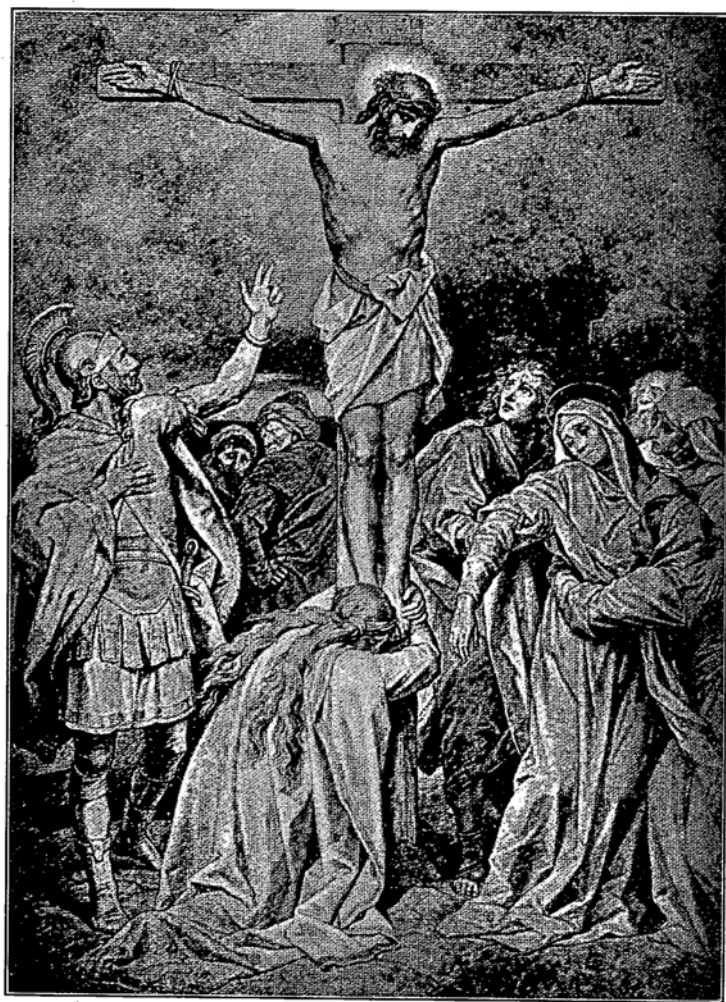
and carry it into the holy place of the sanctuary, and sprinkle it seven times before the veil, before the Lord.⁵⁹ Then some of the blood was also to be sprinkled upon the horns of the golden altar of incense, the rest of the blood to be poured at the base of the altar of burnt offering.⁶⁰ Then the animal was to be dissected; part to be burned on the altar of burnt offering;⁶¹ the rest of the body including his inward parts, was to be taken away from the sanctuary, unto a clean place, at a distance from the camp, where a fire was built, and the parts were burned.⁶² This was carrying away the animal without the camp. The animal was slain; the blood sprinkled in the sanctuary before the Lord, before the veil; the fat burned; the rest of the animal carried without the camp.

23. This was in general the way the animals were offered up as sin-offerings. Beside the offering up of the sin-offering for the priest, there were the sin-offerings of the people as a whole,⁶³ the offering for the rulers,⁶⁴ the offering of the common people individually.⁶⁵ After the blood was sprinkled, the fat offered up, the animal taken "without the camp" and burned, the individual, or the people collectively, received the forgiveness of sins;⁶⁶ an atonement was made for the soul. He was reconciled to God; his sins were forgiven.⁶⁷

⁵⁹Lev. 4: 5, 6. ⁶⁰Lev. 4: 7. ⁶¹Lev. 4: 8-10.

⁶²Lev. 4: 11, 12. ⁶³Lev. 4: 13. ⁶⁴Lev. 4: 22.

⁶⁵Lev. 4: 27. ⁶⁶Lev. 4: 31. ⁶⁷Lev. 4: 35.



The Great Sin-offering

CHRIST, THE GREAT SIN-OFFERING

24. Who can not see in this offering a beautiful type of the offering up of the Son of God, the Saviour, the Sin-offering? After the sins of the people had been confessed upon him,⁶⁸(f) He voluntarily bore them in the Garden of Gethsemane.⁶⁹ The people then took Him and shed His blood, clamoring for His crucifixion.

"His blood be on us and on our children."⁷⁰

25. He bore our sins in His own body on the tree. When He gave His life for us, He took upon Himself our own sins;⁷¹ He became sin for us, who knew no sin.⁷² The fat, representing the sin, was offered up unto God. By offering His life to God for us, He offered up the sins also,⁷³ which He had purchased with His own precious blood,⁷⁴ and thus they became as the fat offered upon the altar.

26. Paul says that as the animals were taken, after they were slaughtered, and carried without the camp, even so was it done with Jesus.⁷⁵ He bore reproach,⁷⁶ the curse, by hanging on the tree.⁷⁷ He was carried without the camp, because He was *the* Sin-offering.

27. He afterward went to heaven, into the presence of God,⁷⁸ into the heavenly sanctuary, into the holy place,⁷⁹ before the veil of the ark of God, where is

⁶⁸Isa. 53:4, 6. ⁶⁹Matt. 26:36-45; Luke 22:39-44. ⁷⁰Matt. 27:25. ⁷¹1 Cor. 15:3; 1 John 3:5. ⁷²2 Cor. 5:21. ⁷³Gal. 1:4. ⁷⁴1 Pet. 1:18, 19; Heb. 9:12-14. ⁷⁵Heb. 13:11, 12. ⁷⁶Rom. 15:3. ⁷⁷Deut. 21:23. ⁷⁸Heb. 9:24. ⁷⁹Heb. 8:1, 2; 9:24.

deposited the sacred and blessed law; and there before that throne He presented to His Father the blood which had been shed for the sins of men. The apostles could then well preach and teach:

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."⁸⁰

Yes, the blood was sprinkled.⁸¹ As a result there was forgiveness. The offering had been sacrificed; the atonement was made. Oh what a blessed Lamb, who bore away the sins of a doomed world!

THE PRIESTS LOST THE SIGNIFICANCE OF THE OFFERINGS

28. When Christ came to earth the Jewish people had wholly lost sight of the meaning of the priesthood, and of the sacrifices. The priests, who were to offer the offerings, had lost sight of the meaning of this service, for they had neither mercy nor compassion upon people. This is forcibly illustrated in the parable of the "Good Samaritan," when the priest passed by, and walked on the other side.⁸² The animals were bought and sold in the temple, and were made a means of merchandise.⁸³ These very blessings had become a curse to them.⁸⁴

29. There was much said about the offerings, the different kinds, their different purposes; volumes were written in one form or another. Nevertheless the

⁸⁰1 John 1: 7. ⁸¹Heb. 12: 24; 1 Pet. 1: 2.

⁸²Luke 10: 31. ⁸³John 2: 14, 16. ⁸⁴Mal. 2: 1, 2.

meaning of these offerings they never understood. Perhaps the reader will form a better idea of their view of the offerings at the time of Christ and since, by the following taken from the Jewish prayer-book:

"Which are the places of the offerings? the holy of holies, their sacrifice was towards the north; the bullock and the goat, on the Day of Atonement, their sacrifice was in the north; the reception of their blood in the vessel of service in the north. Their blood required sprinkling over and between the staves, the veil, and the golden altar; one gift neglected interrupted the service. The rest of the blood was poured on the west side at the bottom of the outer altar; if not given it did not interrupt the service.

"The bullocks and the goats which were burnt, their sacrifices at the north side. The reception of their blood in the vessel of service at the north. Their blood required sprinkling on the veil, and on the golden altar. One gift omitted interrupted the service. The rest of their blood was poured at the bottom, on the west side of the outer altar; if it was not given, it would not interrupt the service; both were burnt in the house of ashes.

"The sin-offering of the whole congregation, and of particular persons, these are they: The sin-offering of the whole congregation, the goats which were brought at the beginning of the months, and at the festivals, their slaughter was at the north; and the reception of their blood was in vessels of service in the north; and their blood required four gifts on the four corners."

30. We thus see how their tradition was mixed with truth, and a jumbling confusion resulted. What the apostle wrote to Timothy, touching this very point, is not surprising:

"Now the end [or object] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto *vain jangling*: desiring to be teachers of the law; *understanding neither what they say, nor whereof they affirm.*"⁸⁵

PAUL SHOWED CHRIST FROM THESE LAWS

31. Much more, similar to the above, might be cited, to illustrate the sayings of these teachers of the law. Paul reasoned with them out of the Scriptures;⁸⁶ and from these very laws of Moses,⁸⁷ in the offerings and sacrifices, he proved to them that Jesus was the very Christ.⁸⁸ He said he taught none other things than that which Moses and the prophets did say should come,⁸⁹ — that Christ should be the Saviour of, and Sacrifice for, the world.⁹⁰ A most beautiful as well as a philosophical study of the priesthood and the offerings is contained in that wonderful book to the Hebrews, written by the apostle Paul.

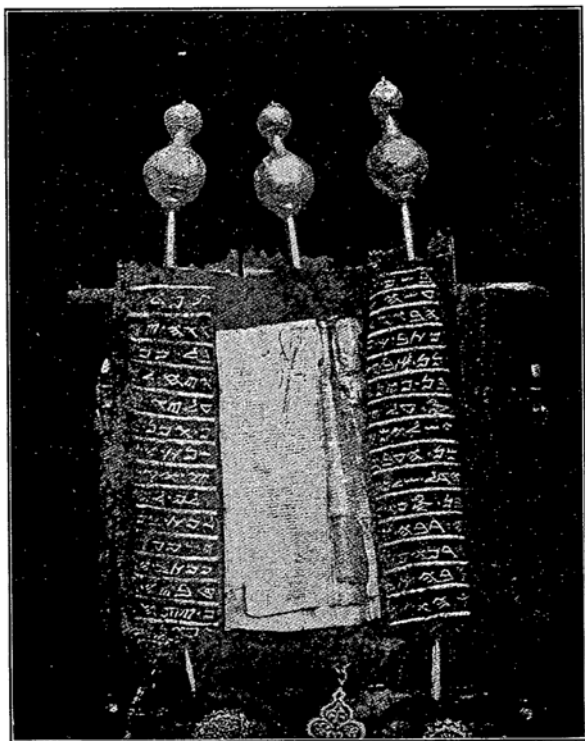
ADVANTAGE TO THE CHURCH TO STUDY THE LEVITICAL LAWS

32. If the Jews could only have the veil of unbelief removed from their eyes,⁹¹ and see the meaning of all the sacrificial system,—how perfectly and completely it was fulfilled in Jesus Christ and in His ministry,—what a wonderful power and marvelous light, by the illumination of the Spirit, might be given

⁸⁵1 Tim. 1: 5-7. ⁸⁶Acts 17: 2. ⁸⁷Acts 24: 14. ⁸⁸Acts 17: 3.

⁸⁹Acts 26: 22. ⁹⁰Heb. 9: 26. ⁹¹2 Cor. 3: 15, 16; Rom. 11: 23.

to the world. Then should not the church of Christ to-day study these grand truths; see what is written in Moses and in the law; find out what the book of Leviticus teaches? Eternal life through Jesus Christ will then be more and more appreciated. Repeatedly Jesus said that Moses had written of Him;⁹² His whole



The Samaritan Pentateuch

⁹²Luke 24 : 27, 44 ; John 5 : 46, 47.

life and work was contained in the law of Moses, as well as in the prophets. There is no offering, no sacrifice, no service, no phase of the priesthood but that all find in Him great significance, and much importance.

“Blessed are your eyes, for they see: and your ears, for they hear.”⁹³

⁹³Matt. 13: 16.

CHAPTER XIV

EXPLANATORY NOTES

Paragraph 2

a. Of the priesthood just before and at the time of the Messiah's first advent, the following is to the point:

"Hereupon they sent for one of the pontifical tribes, which is called Eniachim, and cast lots which of it should be the high priest. By fortune the lot so fell as to demonstrate their iniquity after the plainest manner; for it fell upon one whose name was Phannias, the son of Samuel, of the village of Aptha. He was a man not only unworthy of the high priesthood, but that did not well know what the high priesthood was, such a mere rustic was he; yet did they hale this man, without his own consent, out of the country, as if they were acting a play upon the stage, and adorned him with a counterfeit face: they also put upon him the sacred garments, and upon every occasion instructed him what he was to do. This horrid piece of wickedness *was sport and pastime* with them, but occasioned the other priests . . . to shed tears, and sorely to lament the dissolution of such a sacred dignity." — *Josephus, the Jewish wars, book 4, chapter 3, par. 8.*

PARAGRAPH 5

b. It should be remembered that in the type, before the priest was anointed, the sanctuary had to be anointed. For the anointing of the sanctuary the Lord had commanded Moses to prepare a special compound of different kinds of fragrant spices. This compound was called

"Oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." Ex. 30:22-25.

What should be done with this ointment, is stated as follows:

"And thou shalt anoint the tabernacle of the congre-

gation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." Ex. 30:26-33.

This command to anoint all the vessels of the sanctuary was again given to Moses, and the Lord was particular to have it carried out. Ex. 40:9. That this was actually done in the typical sanctuary is clear from the following:

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Lev. 8:10-12.

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them." Numbers 7:1.

From the time that the service of anointing the sanctuary and the priests was begun till the ceremony was completed, was about a week. Here is the record:

"And thus shalt thou do unto Aaron and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them." Ex. 29:35.

"And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. . . . Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses." Lev. 8:33-36.

These facts of Scripture are not only interesting, but they are also important to a right understanding of the work of Christ for man in the heavenly temple. The anointing of Christ on earth was not the anointing for His priesthood. He was anointed on earth as the Messiah. After His anointing on earth at His baptism, He became a Teacher. He was a Leader. He was a Shepherd. He was not and could not be a priest, until after the offering was slain. It should be remembered that it was Moses who was performing all this preparatory work of the Aaronic priesthood. Aaron was not a priest until after Moses had anointed him, and had offered the offering of consecration. See Lev. 8:1-17.

After Jesus had spent three and a half years of teaching, healing, and ministering, He gave up His life, and died on the cross, as the offering for the human race. His work then *on earth* corresponded to the work of Moses, and not to the work of Aaron. Heb. 3:1-5. We should bear in mind that the work of Christ includes the work of Moses and of Aaron. See Deut. 18:15-18; Acts 3:22; 7:37. The anointing of Christ on earth was His anointing with the Holy Ghost at the time He began His labors of ministry. The holy oil was significant of the Spirit. This anointing with oil was always a symbol of the anointing of the Holy Spirit.

After Christ was resurrected from the grave, and had

spent forty days here on earth with His disciples, instructing them in the things concerning the kingdom of God, He ascended to heaven. He told His disciples, however, not to immediately begin their labors of preaching the gospel. They were to tarry at Jerusalem for a period. He did not tell them at the time how long they were to wait; they were simply to tarry till they were endued with power from on high.

Christ, however, went to heaven to become our great High Priest, and minister in the capacity of a high priest with His own precious blood He had shed. Before He became a priest, He had to be anointed in harmony with the type. So we read in the word of God as follows:

"Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45:6, 7.

We know that this scripture is a prophecy of Christ. See Heb. 1:8, 9. We read also in God's word that when Jesus ascended to heaven, God greatly exalted Him, and gave Him a name which is above every name. See Phil. 2:9. While Jesus was always with the Father as co-Creator, while He was always the divine Son of God, sharing the throne of God, on account of His giving up His life and dying for the human race, God has given Him an added exaltation. So when He ascended on high to become our High Priest, ten days were spent in heaven, in consecration of the heavenly sanctuary, and in the consecration of Christ to His work as High Priest. It was during this time that He was anointed with the oil of gladness.

Here is what an eminent authority says on this point:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this

they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. *As soon as this ceremony was completed*, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's *inauguration was accomplished*. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the *Anointed One* over His people." —"*Acts of the Apostles*," pages 38, 39.

It was found in the type that during the days of consecration of the sanctuary and the priest, the priest was not allowed to do any work, nor to go out of his place, till the days of consecration were over. So when Christ, our great High Priest, was anointed, it was then that He anointed the disciples with the Holy Ghost and with power, and they went forth to preach. Jesus, as the great High Priest, with His own blood, was now ministering for men in the holy place of the heavenly sanctuary. In this way we see how the type beautifully harmonizes with the anti-type.

Paragraph 7

c. The ministering of the priests in the sanctuary was as follows: Every day the offerings were offered for the people, and the ministry was carried on with the blood in the first apartment of the sanctuary. This place was known as the holy place. This ministry was continuous, and there was no cessation of the work as long as Israel was in camp. Every successive day the offerings were brought, the blood ministered in the holy place, or the flesh eaten by the priest. Then the work for the people was conducted in the first apartment of the earthly tabernacle all the year.

There was just one exception to this rule. Of this day we shall speak later.

This being true, we see how the blessed Saviour began His work of ministry in the heavenly temple, after the consecration took place and the sanctuary was anointed. This anointing included the anointing of the most holy place of the sanctuary. So Jesus began His work of ministry, with the blood that He shed, in the holy place of the heavenly sanctuary. See Rev. 1:10-14. It should be remembered that He was not a High Priest till after His blood was shed, and He was consecrated to His work. Although He was the Lamb slain from the foundation of the world, although He always was the Saviour of men, and all men from Adam who trusted in him were saved, He did not actually shed His blood for the remission of sins, till He died on Calvary. It was then that He gave up His life, and paid the penalty for sin. It was not till the offering was offered that the priest ministered in the sanctuary.

In order to carry out the work in the heavenly sanctuary, the fulfilment of the type which was a shadow, the Saviour must begin His work of ministry as a priest in the *holy place* of the heavenly temple. By recognizing this fact, we see all is harmonious in the work of Christ in heaven.

Paragraph 13

d. The words Urim and Thummim are Hebrew words, which have never been translated. The Hebrew word, **האורים**, *Ha-oo-rim*, is the plural word for, **אור**, *our*, light. The Hebrew word, **התומים**, *Ha-too-mim*, from the root word, **תמים**, *Tam-mim*, means perfection. When the Lord responded favorably to the individual who came to the priest for counsel from God, a halo of light encircled the Urim. This was practically saying to the man that God was

pleased with his request, and there was light in it for him. But when the petitioner was to be denied his desire, a cloudy appearance was noticed at the Thummim. This was saying practically that God would take care of that matter, and everything should remain as it was. This service may have formed the basis for that beautiful Scripture found in Rom. 8:28, so dear to the heart of every true child of God.

Paragraph 17

e. Ever since the destruction of the temple at Jerusalem in the year of our Lord A. D. 70, by Titus, the Roman general, the sacrificial system has been done away by the Jews. There have been times during the last two thousand years when a few would attempt to revive the offering of animals: but the people know that this can not be done, except there be an altar and a temple. Moreover, the lineage of the tribes has not been preserved since that time; therefore, a person can not determine whether he really belongs to the tribe of Levi, or to any other tribe. But for many centuries there has been maintained a traditional genealogy among those who are supposed to have descended from the tribe of Levi, both of the priests and the Levites. And this is partly the manner in which it has been done:

The word priest in the Hebrew is, כהן, *Cohen*. Aaron, the priest, was named literally, Aaron the *Cohen*. All these persons, therefore, that we find at the present time by the name of Cohen, Cohn, Koen, Kohn, etc., claim to be traditionally descended from the tribe of Levi. The way the word became Anglo-Saxonized is in part as follows:

It has been the custom for thousands of years among the Jews to give the child a Hebrew name. This was generally done at the time of the circumcision of the child, when the child was eight days old. See Luke 1:59-63.

The same custom is followed by the orthodox Jews till the present time. When a boy reaches a certain age, he is taught an occupation. This also is practised by the Jews where it is possible to have it carried out. In order, therefore, to discriminate a certain individual in a given community from other persons in that same community with the same Hebrew name, he was generally called by his Hebrew name and his occupation. For example:

John was known as the Baptist. Why?—Because the Jews regarded that his occupation was to baptize. Luke was known from all others by that name as the physician. Col. 4:14. Alexander was recognized as the one from all others with that same name, as the coppersmith. 2 Tim. 4:14. The prophet Amos was known from all others who lived in his community with a similar name, as the herdsman, or keeper of sheep. Amos 1:1; 7:14, 15, etc. This custom of naming children this way is still practised among the orthodox Jews, and for this reason:

In the European countries such as Russia, Germany, Austria, Poland, etc., where the Jews are thickly settled, and where their customs and manners do not bring them in a commercial way into much prominence with their Gentile neighbors, the Jews are usually called by their first name, such as, Abraham, Isaac, Joseph, Israel, Daniel, etc. Then to identify this particular Abraham, Joseph, Israel, etc., from all others of the same name in the community, his father's name is associated with his, or else his occupation is mentioned with this first name.

When the Jews, however, migrate to Anglo-Saxon lands, such as England, and America, or to other civilized Protestant lands and communities, this manner of naming themselves becomes an obstacle in their path of progress. There is need of a family name. So the Jews who traditionally

profess to come from the priestly tribe take the Hebrew tribal name, Co-hen, priest, and Anglo-Saxonize it. Then the family name becomes Cohen. This is equally true with the name, Levy, of those who traditionally come from the same tribe.

Others, however, find similar difficulties who do not come from this traditional tribe; hence they adopt a name from their ancestral occupation in Europe. So we have such names as Silverman, Goldman, etc. These names indicate that some one or more of the ancestors of this family at some time followed the occupation of working either at silver or at gold.

Then, too, sometimes we find families who have the same father and mother who have different family names. This is because the individuals prefer to follow the Jewish names citizenized, rather than to adopt the traditional tribal name.

The object, however, of this note is to explain in particular to the reader the meaning of the word, כֹּהֵן, *Co-hen*, priest; why the priesthood has been done away, and yet the name priest has been retained. The name Co-hen is a very popular one among the Hebrew people.

Paragraph 24

f. The word translated, laid, in Isa. 53:6, does not express fully the thought contained in the original. The margin of the text is much nearer the true meaning of the word in the Hebrew. We will insert the last clause of the verse, in the Hebrew, and render a more literal translation from the original language:

יִהְיוּ הַפְּנוּעַ בּוֹ אֶת עֵץ כְּלָנוּ

"And Jehovah *has focussed in him* the sins of us all."

The Hebrew word, הַפְּנוּעַ, *Hif-gi-u*, is a very rare Hebrew word. It expresses the thought of centralizing, com-

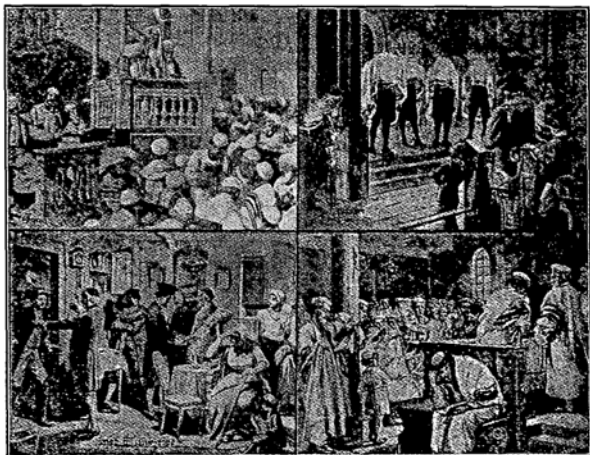
passing to one point, throwing on, striking, or focussing. Mr. Leaser, in his translation of the Old Testament, renders the word, befall. The thought seems to be this:

Just as a photographer gathers up the rays of the sun and focusses them, in order to secure the best results for a picture, so the Lord gathered up all the sins of a lost world, of every sinner in the world, and caused them all to be centered in Jesus Christ. They were all focussed in Him. He was allowed to be thus treated, and took upon Himself all the sins of a lost world. That is to say, there never has been a sinner, since the day that sin entered this world, but what Jesus Christ, in Himself, made it possible that that sinner might be saved, because the Lord Jesus had in Himself the sins of that individual.

In the light of these truths, the words of Peter are certainly precious:

"Who his own self bare our sins, in his own body on the tree." 1 Pet. 2:24.

What volumes these words express. Why should the sinner bear His own sins when the blessed Christ has made a way of escape for him? Yes, the blessed Christ had upon Himself confessed all the sins of every sinner. He brought God and man together by becoming the Substitute and the Surety for man. It is certainly true that where sin abounds, grace doth much more abound, Rom. 5:20. Do *you*, dear reader, appreciate this fact?



Modern Jewish Festivals

CHAPTER XV

THE FESTIVALS AND THE FEASTS

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Pet. 1: 18, 19.

WHY THE FESTIVALS WERE GIVEN

IN order ever to keep the fact before the minds of the Israelites that they were a separated and peculiar people¹ unto the Lord,—a people through whom He wished to reveal to the world the Messiah,

¹Ex. 19: 5, 6.

and the many experiences connected with His life, — a number of festivals were given to them, which were to be observed at different seasons of the year, and at a specially appointed place.² A fast day was also set apart by the Lord,³ which was intended to teach precious truths concerning the work of the Anointed of God.

2. It never was the intention of the Lord that no other people save the Israelites should observe these feasts; every one could keep them, who would conform to the laws governing the same.⁴ If they did this, however, they would then be as one of them, as one born of the people;⁵ and in every respect would constitute worshipers of the Lord, as were the Israelites.

3. The one feature in all these feasts was to keep before the people the real purpose which God had toward them. If they would see what was intended by these services, they would not only be blessed themselves, but others would be brought into the fold, and learn of the great saving plan of God for a lost and sinful world.

THE PASSOVER FEAST; WHEN INTRODUCED

4. The first feast and festival which the Lord instituted was the Passover.⁶ This one, not only was the first, but, perhaps, was the most sacred of all; and was designed to teach them some of the strong-

²Deut. 16: 16.

³Lev. 16: 29, 30; 23: 26-32; Num. 29: 7.

⁴Num. 15: 15, 16. ⁵Ex. 12: 48. ⁶Ex. 12: 1-11; 1 Cor. 5: 7.

est and most forcible lessons concerning the Messiah.

5. This festival was introduced before the Israelites left their slavery in Egypt;⁷ and it was ever to be associated with the thought of their freedom from slavery. Closely connected with this festival, and part of it, was the offering up of sacrifice;⁸ in fact this was the basis of all the feasts. If there were no sacrifice or offering, the entire season of its observance would be useless, as far as the real lesson which God intended to teach thereby. (a)

THE PASCHAL LAMB

6. While there were many offerings during the Passover feast,⁹ the special and most prominent of them all was the Passover, or paschal lamb.¹⁰ The first instruction given is found in the twelfth chapter of Exodus; and little in addition was afterward given concerning the offering of other sacrifices.¹¹ There were at least seven prominent things to be remembered in the offering of this lamb, every one of which was to teach some truth concerning Him who is "the Lamb of God that taketh away the sin of the world."¹²

a. There was to be a lamb for every household.¹³

b. This lamb must be without blemish.¹⁴

c. The lamb must be killed in the evening¹⁵ (margin, between the evenings). Hebrew, בין הערבים, *Ba-an ha-ar-ba-yim*:

⁷Ex. 12:1; Deut. 16:1. ⁸Numbers 28. ⁹Num. 28:11-25.

¹⁰Ex. 12:3. ¹¹Lev. 23:8; Num. 9:2, 3; 28:16-20;

Deut. 16:1-6. ¹²John 1:29. ¹³Ex. 12:3, 4.

¹⁴Ex. 12:5.

¹⁵Ex. 12:6.

d. The blood of the lamb must be sprinkled upon the side posts and upper door-post of the house, in which the lamb must be eaten.¹⁶

e. The lamb must be eaten the night it was killed; and under no circumstances must any part of it remain till morning; if so, it must not be eaten, but must be burned.¹⁷

f. Not a single bone of the lamb must be broken.¹⁸

g. It must be eaten with unleavened bread.

7. While there were other things of interest in connection with the Passover service, these seven points mentioned were the most prominent ones, and they contain the substance of the truth to be taught.

THE LESSON OF THE PASCHAL LAMB

8. In instituting this service while the people were yet in the land of their slavery, the Lord evidently intended that they should learn from this experience the real meaning of freedom from servitude. Concerning their deliverance and the manner it was to be performed, He said:

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."¹⁹

¹⁶Ex. 12: 7. ¹⁷Ex. 12: 10. ¹⁸Ex. 12: 46. ¹⁹Ex. 12: 12, 13.

9. After they sacrificed the lamb, they were to take of its blood and to sprinkle it upon the two places previously mentioned.²⁰ When the Lord would pass over the land to smite the Egyptians, then the house which He would observe had the blood sprinkled, that house would be freed from death. It made no difference what the man might have thought or believed; the Lord regarded not how many years the person had claimed to be an Israelite; nor did it matter how long he had been in Egyptian servitude. Neither did it make any difference to what wing of the twelve tribes he belonged. The one thing necessary for the man of the house, or for the entire people of that house, or for all the people in all the houses of the Israelites, to escape having death in the house that night, was to have the *blood* sprinkled in its proper place. Nothing but the blood of the lamb could save a person from death. This blood, however, was efficacious, and brought salvation to the individuals who lived in that house.

DELIVERANCE ONLY THROUGH THE BLOOD

10. It would have been as easy for the Lord to have brought the people from Egypt without having this ordinance performed, if the deliverance were designed merely as a temporal affair, or a deliverance from physical servitude only. But the deliverance of the children of Israel was not alone intended to be a

²⁰Ex. 12:7.

freedom from physical slavery, it was the intention of God to teach the people that Egypt was a synonym of the darkness of sin; their deliverance from Egypt was to be to them a deliverance from the slavishness of sin, since they were set apart as a spiritual people. The only means which God had or has to deliver people from the slavery of sin is the blood.²¹ This the people must see at the very beginning of their exodus. They must recognize that the only way of deliverance from evil was through the blood of the great Lamb, who should sacrifice His life for them and for the world. They should learn that their deliverance from spiritual Egypt was fully as great, if not greater, than their deliverance from the physical slavery of the literal Egypt.

11. That the Lord intended to use Egypt as a figure, and to teach the people that there was as real a spiritual Egypt as there was a literal one, is evident from what we read in the Revelation:

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."²²

Now it is known that the Lord Jesus was not crucified, literally, in either Egypt or Sodom;²³ but it is known that these two places were particularly noted for their cruelty and sins, which called down the wrath of God upon them.²⁴ It is also true that it was sin which

²¹Lev. 17: 11; Heb. 9: 22. ²²Rev. 11: 8. ²³Luke 23: 33.

²⁴Ex. 1: 13, 14; 6: 9; Gen. 18: 20.

crucified our Lord of glory;²⁵ hence these two places are used as illustrations of sin. This was what the Lord wished the Israelites to learn concerning their deliverance from Egypt.

A SPIRITUAL OBJECT-LESSON

12. What was the real purpose which God had in giving to Israel this service of the Passover and all the ritual connected therewith? Could this festival simply be for that people and for that time? Was it to be a memorial to that nation exclusively, to commemorate their deliverance from their Egyptian servitude? or did it have a still larger meaning?

13. The tendency often is to relegate many of those beautiful truths of the type to a distant past, and to maintain that they were given to an illiterate people in an undeveloped state, on the same ground that we give certain undeveloped persons object-lessons for the real things. Is this really so? The word of God, we believe, answers this question.

14. In Deuteronomy 25, we have the following text:

"Thou shalt not muzzle the ox when he treadeth out the corn."²⁶

This text seems to have been inserted alone, without an antecedent, or anything to succeed it. There seems to be no connection in the chapter with this verse. For what purpose was it inserted in the Bible? Was

²⁵1 Cor. 15:3. ²⁶Deut. 25:4.

it put there merely to occupy space? Or was it put in simply to tell people to be careful about the oxen when they tread out the corn? We know that God has a care for all animal life.²⁷ But what was the particular point in inserting this verse? Here is what the word of God says concerning it:

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."²⁸

15. We see that the Lord had a beautiful spiritual truth to teach us all concerning that verse of Scripture. Paul does not say that the verse was inserted merely to tell us what happened to the people in days of old. God put that text in the Bible to be a help and comfort to us Christians. These types and oracles were given then to teach God's people in all ages great truths concerning the blessed Christ, the divine Saviour.

EVERYTHING FULFILLED IN CHRIST

16. Now *every one* of the laws connected with the lamb and its offering at the Passover, was fulfilled in Christ. This was true with no exception. We will, therefore, consider their fulfilment in the same order as we considered the distinctive features of the typical lamb.

²⁷Matt. 6: 26. ²⁸1 Cor. 9: 9, 10.

THE PASSOVER LAMB IS CHRIST

17. The prophet Isaiah, when speaking of the death of Christ, said:

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought *as a lamb to the slaughter*, and as a sheep before her shearers is dumb, so he openeth not his mouth."²⁹

Soon after the baptism of Christ, He was introduced by John the Baptist to the multitudes as follows:

"Behold the Lamb of God, which taketh [margin, beareth] away the sin of the world."³⁰

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"³¹

And again, John the beloved says of Him:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb."³²

"And I beheld, and, lo, in the midst of the throne, . . . stood a Lamb as it had been slain."³³

And that He was directly called the Lamb, the Passover Sacrifice, Paul says:

"For even Christ our Passover is sacrificed for us."³⁴

18. Nowhere in the history of the life of Christ can we find where it ever was marred by the least performance of sin.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a Lamb without *blemish* and without spot."³⁵

²⁹Isa. 53: 7. ³⁰John 1: 29. ³¹John 1: 36. ³²Rev. 5: 8.

³³Rev. 5: 6. ³⁴1 Cor. 5: 7. ³⁵1 Pet. 1: 18, 19; 2: 22.



Christ's Body not Allowed to Remain Over Night

HE DIED BETWEEN THE EVENINGS

19. The great paschal Lamb, Jesus, died at the very hour the lamb was to be offered, between the evenings; about three o'clock in the afternoon. (b) The Scripture says He was crucified, beginning at the sixth hour; and at the ninth hour he died,³⁶ which was three o'clock, (c) the very time they sacrificed the paschal lamb. (d)

20. Soon after the apostles began the preaching of the crucified and risen Saviour, they told the people everywhere that it was only through the blood which Jesus shed that they could have the forgiveness of sins; because only the blood of Jesus cleanses from all sin.³⁷ And Peter, in his first epistle, evidently using the figure spoken of in the sprinkling of the blood of the lamb, says:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the *sprinkling of the blood* of Jesus Christ."³⁸

Thus we see that the sprinkled blood refers to the sprinkling of the blood of the Son of God which saves and purifies the hearts of men and women.³⁹

CHRIST'S BODY NOT ALLOWED TO REMAIN
OVER NIGHT

21. When Christ was crucified, it being on Friday, the sixth day, the preparation day for the Sabbath,⁴⁰

³⁶Matt. 27: 45, 46; Mark 15: 33-37; Luke 23: 33, 44-46.

³⁷Acts 20: 28; Heb. 9: 14. ³⁸1 Pet. 1: 2.

³⁹1 John 1: 7. ⁴⁰Luke 23: 54.

the Jews came to Pilate and asked that the body of Jesus, and those of the thieves, might not be allowed to remain on the cross over the Sabbath as that was a high Sabbath (Hebrew, שבת הגדול, *Shabbath-Ha-go-dol*, *the great Sabbath*) day,⁴¹(e) and it was not allowable to have bodies hanging over night, as this would be defiling to the people, to the Sabbath, as well as to the festival.⁴² Hence, Pilate gave orders to have them taken down, and it was done. Thus we have the fulfilment of the prophecy concerning the lamb that it should not be kept over night. Yes, in Christ we find the Scriptures all fulfilled.⁴³

22. When the soldiers came to the bodies of the thieves, finding them still alive, they broke their legs, in order to kill them quickly before the sun should set. And when they came to the body of the Saviour, supposing that He was not dead, they were ready to treat Him the same as they had done to the thieves. But to their surprise they found Him dead.⁴⁴ In order to be certain that all life had departed, they took the sword and pierced His side, whence flowed blood and water.⁴⁵ Hence the scripture was truthfully and literally fulfilled that *not a bone of Him should be broken*.⁴⁶ The real lesson of the paschal lamb was Jesus Christ. Not only as a whole was it fulfilled in Him, but every specification met its completeness in Him, the Lamb of God. Yet, strange as it may seem,

⁴¹John 19: 31. ⁴²John 18: 28; 19: 31. ⁴³Luke 24: 44.

⁴⁴John 19: 33. ⁴⁵John 19: 34. ⁴⁶John 19: 36.

the Jews did not see this. Are there not many at the present time who act as did the ancient people?

THE ORIGINAL COMMANDMENT

23. When the command was given originally to observe the Passover with its ceremonies, it was in substance as follows:

In the first month, the month of Abib or Nisan, on the tenth day of the month, they were to take a lamb for every family. If the family were not large enough, more than one family would share in this.⁴⁷ This number, in the time of Christ, according to the Mishna, must not be less than ten, nor more than twenty. Hence Christ came within the required demand, there being thirteen who sat down to the last Passover supper.

24. This lamb must be kept till the fourteenth day of the month; then between the evenings it must be killed. The night following there was to be a gathering of the family, when they were to eat this supper, and when the children were to learn from the father the story of the slavery and deliverance from Egypt.⁴⁸ In connection with the eating of the lamb, unleavened bread was to be eaten; and for seven consecutive days, beginning with the night of the fourteenth, no leaven of any description must be found in any part of an Israelitish dwelling.⁴⁹ In addition to the eating of the unleavened bread, the people were to have bitter herbs,⁵⁰

⁴⁷Ex. 12: 3, 4.

⁴⁸Ex. 13: 6-8, 14, 15.

⁴⁹Ex. 12: 15, 18-20; 13: 6, 7. ⁵⁰Ex. 12: 8

which were to remind them of the bitterness of the Egyptian servitude.

25. Then the first and last days of the festival were to be rest days,⁵¹ שבתון. *Hebrew, Sabbaths*, in which no labor was to be performed, save that which was absolutely necessary. These days were not to be observed quite so strictly from all labor, as was the Sabbath of the Lord, the weekly Sabbath, the seventh day of the week.

ONLY THE CIRCUMCISED TO EAT OF IT

26. This in detail was the manner which God provided for the observance of the Passover. One thing more it might be well to mention in this connection: No person was allowed to eat of it who was not circumcised.⁵² If a man, a stranger, lived in the family, he would either have to be absent from the Passover supper, or if he chose to partake of it, he must be circumcised; then he would be considered as one of the people.⁵³ Under no consideration was a person allowed to eat the Passover if he were not circumcised. This illustrates why the children of Israel, during their sojourn in the wilderness, partook of only one Passover.⁵⁴ On account of their murmurings against the Lord, they were refused admission into the promised land, hence were to die in the wilderness. During the remainder of their thirty-eight years' wandering, not one of their children was circumcised. When they

⁵¹Ex. 12: 16; Lev. 23: 7, 8. ⁵²Ex. 12: 48.

⁵³Ex. 12: 43-49. ⁵⁴Num. 9: 1-5.

came into the land and were circumcised, then they kept the feast.⁵⁵

27. When the Saviour came to earth, instead of finding the Passover as it was originally given, He found it to quite an extent perverted, and the meaning of the service largely lost. True, they kept the Passover festival, but now it had become really Jewish.⁵⁶ God gave it as *His Passover*,⁵⁷ but they had turned it into an institution largely according to their own liking. True, the basis of the festival, the offering of the lamb, they still observed; but so much had been added, and so many burdens at that, that it was really a heavy load to the people. As the Jews observe it at the present day, it is very nearly the same as it was kept in the days of the Saviour; hence we will give a description of the Passover as it is now observed, which also will shed some light on a few passages of Scripture in this connection.

THE REMOVING OF THE LEAVEN

28. On the evening of the fourteenth of Nisan, the master of the house with one of his boys, generally the youngest, searches the house for leaven. (f) Some time earlier in the day small pieces of bread are scattered in different rooms and halls of the house, wherever leaven of any kind has been used during the year. In the evening the man of the house generally takes a lighted candle, and goes in search of the leaven.

⁵⁵Josh. 5: 2-10. ⁵⁶John 2: 13. ⁵⁷Ex. 12: 11.

The son carries the candle, while the parent has a feather and a wooden spoon. Each place or corner is very carefully scrutinized, and every piece is gathered up with great precision, so that not a particle of leaven may be left anywhere in the house. Before this is done, all work and study must be put aside, and necessary preparations made. When this is finished, the pieces of leaven are securely tied, and placed somewhere in an unused part of the house; they are removed the next morning about ten, and burned. This is known as "removing" or "purging" the leaven. It is very punctiliously observed, and great care is taken that not one particle of the leaven remains.

29. No doubt this was what Paul had in mind, when in writing to the Corinthian church upon the subject of the Passover, He said:

"Purge out therefore the old leaven, that ye may be a new lump."⁵⁸

Just previous to this search, the following prayer is offered:

"Blessed art thou, O Lord our God, King of the universe, who hath sanctified us with his commandments, and hath commanded us to remove the leaven."

Then the following is said after the search has been made:

"All manner of leaven that is in my possession which

⁵⁸1 Cor. 5:7.

I have not seen nor removed shall be null and accounted as the dust of the earth."

After the leaven has been burned the next morning, the following is said:

"All manner of leaven that is in my possession, which I have seen and which I have not seen, which I have removed and which I have not removed, shall be null and accounted as the dust of the earth."

30. The reason no doubt why in this latter saying these words are inserted, "which I have not seen," "and which I have not removed," is because of the possibility of a mouse having carried in some piece or pieces of leaven and secreted them where the master has not observed them. Should this really be so, the house would have to be searched again. But by inserting this statement, the leaven in the house is null and void, and the man can feel that he has a clear conscience. This reminds one of what the Saviour said concerning the straining out gnats. After the leaven is burned, food and dishes of every description in the house that have been used during the year, must be hid from view.

PREPARATION FOR THE PASSOVER

31. On the night of the fourteenth day, the Passover proper begins. It is then that the Passover supper is observed. (g) Not now having any lamb, substitutes are used in the form of a roasted egg, boiled hard, and the shankbone of a lamb. In addition they use celery, parsley, lettuce, and horseradish for bitter

herbs, and a mixture called *haroseth*, a sort of sauce, to represent the mortar of which the brick was made when the ancestry were in Egypt. See illustration.

32. The table is always prepared before the evening, so that when the people return from the synagogue service, they are ready to sit down to supper. This no doubt is the reason why the disciples inquired where they should go and *prepare* the Passover.⁵⁹

EACH PERSON MUST HAVE FOUR CUPS OF WINE

33. Soon after the family is gathered around the board, the man of the house will take a glass of wine, over which a blessing is pronounced. Each person at the table also has a glass at the same time. This wine is made of raisins. It is absolutely necessary to have this wine at the Passover. In fact the importance attached to it is so great that the rabbis taught that if a person had no wine for the feast, he must sell or pawn some of his goods and secure it. Or if he had nothing to dispose of, he must secure it from the poverty fund kept for the poor on just such occasions.

34. They not only must have wine, but must have sufficient that each member of the family shall have four cups. This is what the rabbis taught on this subject:

"On the eve of any Passover it is not lawful for a person to eat anything from the time of the afternoon prayer till after dusk. Even the meanest in Israel shall not eat

⁵⁹Matt. 26: 17.

until they have arranged themselves in proper order at ease around the table, nor shall a person have less than *four cups of wine*, even if they must be given him from the funds devoted to the charitable support of the very poor."—*Tract "Pesachim."*

35. The Talmud in elaborating upon this subject, says:

"All persons, whether men or women, are obliged on this night to drink four cups of wine, and this number is not to be diminished."—"*Hilcoth Chametz.*"

And again:

"Whosoever has not got wine transgresses a command of the rabbis, for *they* have said, that there is to be no diminution from the four cups. And it is necessary to sell what he has in order to keep the command of the wise men. He is not to depend upon the bread, for if he fulfil the command concerning one cup, he has not fulfilled that respecting the three. Therefore let him sell what he has, and furnish the expense, until he procure wine or raisins."—"*Orach Chayim.*"

We can appreciate more what the Saviour meant when He said that the Pharisees and scribes laid heavy burdens upon the poor people; too heavy for many of them to bear.⁶⁰

THE SAVIOUR TEACHING THE DISCIPLES PRECIOUS LESSONS

36. Thus when the Saviour came to sit down to the last Passover with His disciples, He found many things not commanded in the word of God, which of themselves were valueless, even though the rabbis attached

⁶⁰Matt. 23: 4.

much meaning to them. Yet He could not let the opportunity slip by without teaching them some valuable lesson, even from these traditions.

These four cups were in existence in the days of the Saviour; and during this last Passover service, He instituted that beautiful, precious, and helpful reminder of His death and crucifixion. (*h*)

THE ORDER OF THE SERVICE

37. When the first cup of wine is drunk, a blessing is pronounced, called the "blessing of the festival." Part of this wine is left in the cup. When this is finished, all the persons at the table are obliged to wash their hands. A number of prayers are read, several questions asked, several more cups of wine are drunk. The wine used is always sweet juice, and unfermented. (*i*) It was no doubt at this stage of the supper that the ranklings in the hearts of the disciples were manifest, and the bitter strife arose who should be the greatest.⁶¹ The Saviour then laid aside His garment, took the towel, and washed their feet.⁶²

38. Then in order they take some celery or parsley and dip it in salted water, and pass around to each person. This is a sort of preparation for the bitter herbs to follow later. Then the middle cake of unleavened bread is broken. At the present time there are three special passover cakes used, the middle one

⁶¹Luke 22 : 24-27. ⁶²John 13 : 4, 5.

of which is broken at this period. It is claimed by some that this was observed in the days of Christ, and much significance is attached to this part of the service. If it be so, we can learn several beautiful lessons therefrom.

THE HIDDEN MANNA

39. It is said that these three cakes represent the three persons of the Deity, Father, Son, Holy Ghost. The middle person of the Deity is claimed even by the rabbis to be the "Mam-re," the Word, the Son of God.(j) The breaking of the middle cake represents the breaking of the Son of God, the Messiah. When this custom was adopted, is not generally known, but thus it exists to-day. After the cake is broken in two, one part is hid under a pillow on the couch, the other part is used at the supper. This part that is hidden is called *Aphiko-mon*, meaning *manna, secreted or hidden*. After a time this is brought forth, and a small portion is given to each of the persons around the table. This would very naturally suggest a forcible thought upon that text in Revelation:

"To him that overcometh will I give to eat of the hidden manna."⁶³

This hidden piece of cake is very precious to the man of the house, and he guards it with great jealousy. So the "Hidden Manna" is very precious to every one of God's dear children, and He should be regarded with great desire.

⁶³Rev. 2:17.

40. After the cake is broken, the service proper takes place. The history of the exodus is then discoursed upon, and the wonderful dealings of God with His people and with the Egyptians are all gone over. Then they enjoy an elaborate supper. During this supper, the bitter herbs, in the form of horesradish, are served to every member of the family. One form of this herb is served between two pieces of unleavened bread, then dipped in the sauce previously mentioned. To this, evidently, Jesus referred, after He had said, "One of you shall betray me," when he remarked: "He it is to whom I shall give a sop, when I have dipped it."⁶⁴

THE CUP OF BLESSING AND THE LORD'S SUPPER

41. After this part of the service, came the cup of wine, known as the "cup of blessing." It was during this part of the supper that the Lord spoke of the bread and the wine as emblems of his spilled blood and broken body.⁶⁵

He instituted that blessed and precious memorial of the Lord's Supper for the church, by which they were to keep Him in mind till He should come again. This new memorial of the Saviour, a pledge that He would come again, was to be regarded by the church as a season of joy, blessing, and appreciation of the great gift of the Lord Jesus, who gave His life a willing sacrifice.

Judas did not stay with the Saviour and the disciples

⁶⁴John 13: 26.

⁶⁵Luke 22: 19, 20.

till the end; and after he went out, the Lord gave the disciples still further instructions.⁶⁶

42. After this cup was finished and the bread distributed, the "Hallel" was sung. This Hallel explains the expression that after they had sung a hymn (margin, psalm) they went out.⁶⁷ The "Hallel" consisted of a number of psalms.⁶⁸(*k*)

43. Thus the Saviour took the very traditions they had inaugurated, which were in a large degree foreign to the original Passover, and made a most beautiful and sacred institution by which to remember Him in the church till He come.

TWO DAYS OBSERVED INSTEAD OF ONE

44. Instead of the people's keeping the first and last days⁶⁹ of the feast as a sabbath, they observe two days in each case. This addition was of the scribes and Pharisees. The following will explain itself:

"Although the *second holy day* is only of the words of the scribes, everything that is forbidden on the first day is forbidden on it [the second day] also. And every one who professes the second holy day, . . . but by some means violates it, is to receive the beating denounced against rebellion, or to be excommunicated, except he be a learned man." — "*Hilchoth Yom Tov*."

45. Thus we see why the Saviour said that they placed heavy burdens upon the multitudes, but they themselves would not lift them with their small finger.

⁶⁶John 14-17. ⁶⁷Matt. 26: 30, margin.

⁶⁸Psalms 115-118. ⁶⁹Ex. 12: 16.

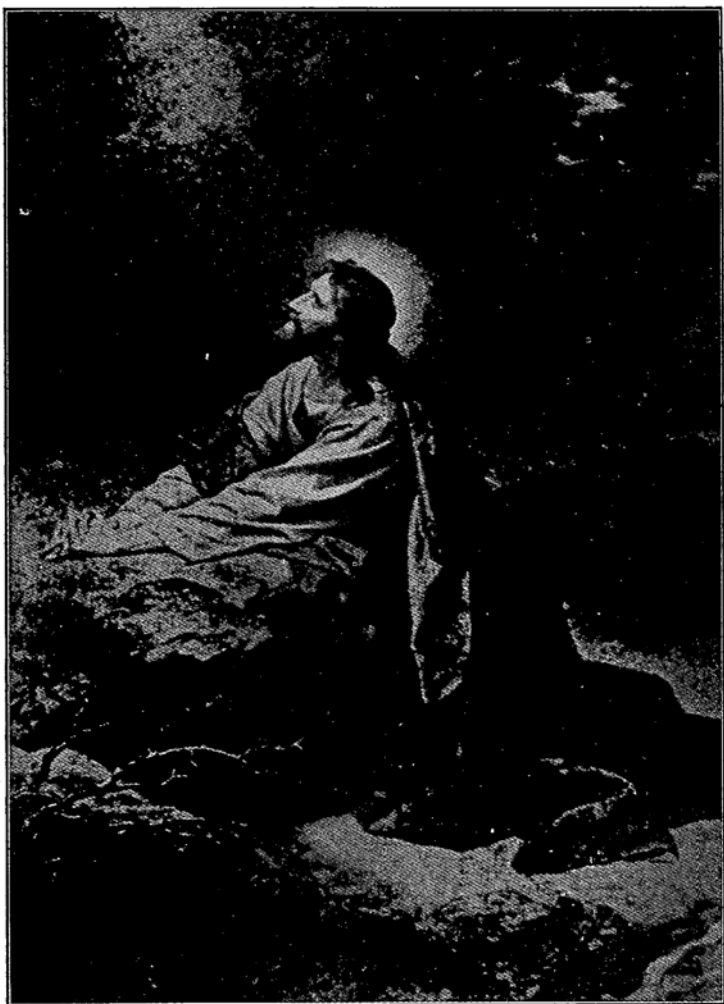
Because these men were learned, they considered themselves exempt.

THE TRUE PASSOVER

46. But the true Passover, and all its meaning, is to be found in Jesus Christ only. He is the Passover;⁷⁰ and we are to eat Him with the unleavened bread of sincerity and truth.⁷¹ This is the meaning of the unleavened bread; this is the meaning of the Passover. It was a longing desire on the part of the Saviour to eat the Passover with the disciples before He suffered; for then these traditions and burdens would be removed from them, and they would know in all its fulness the meaning of the Passover.

47. If the church of Christ of to-day could only see that, instead of the observance of many of the festivals which are observed as memorials, whether they be Easter or Christmas or some other day similar in effect to the traditions of the Jewish rabbis, if they would be more obedient to His will, they would then enjoy much more of Jesus Christ, the great Lamb of God, and would have a continuous feast in Him who is the great and blessed Passover.

⁷⁰1 Cor. 5: 7. ⁷¹1 Cor. 5: 8.



The True Passover

CHAPTER XV

EXPLANATORY NOTES

Paragraph 5

a. There came a time in the history of the Jewish nation that, though they offered sacrifices and kept the feasts, there was nothing in any of the services that God would accept. Isa. 1:11. The reason why God did not accept and could not accept their offerings, is explained in verses thirteen to fifteen of this same first chapter of Isaiah. If they had only seen Christ in all these things, the offerings would have been precious lessons to them.

Paragraph 19

b. The words, *between the evenings*, as mentioned in paragraph six, deserve more notice at this point, to show the remarkable accuracy of the word of God, and how literally Christ's death fulfilled the prophecy of the slain lamb of the Passover.

The Jews believed that there were two evenings, the evening of the day, and the evening of the night. See Numbers 28:4, margin. The first evening began at noon. One writer, on the words, *בין הערבים*, *between the two evenings*, says:

"We mean by this expression, the dark part of the day, after the noon hour."

When the first evening began, is thus stated by the commentator, Rashi, a great authority among Jewish writers:

"From the sixth hour [twelve o'clock, see next note] and upward is called, *Baan Ha-ar-ba-yim*, between the two evenings; because the sun inclines toward his home, which he reaches at evening."

The thought evidently is, that the sun reaching its highest

point at noon, begins to decline toward the west, in which direction it continues till sunset.

And he continues:

"And by the language, *Baan Ha-ar-ba-yim*, we also understand it to be the hours between the evening of the day, and the evening of the night. The evening of the day begins with the seventh hour [that is, immediately after twelve o'clock noon] and continues till the evening of the night. And the evening of the night begins at night, or sunset." — *Rashi's Comment on Ex. 12:6*.

From this we gather that one evening began at twelve o'clock noon, and the other began at six o'clock in the evening. The six hours between these two points of time were called between the two evenings. But the word rendered *between* is of itself a significant word. It would indicate that the lamb would be killed between the time of the first evening and the time of the second evening. What would be the hour between the two evenings, between the first evening and the second evening? That is, what would be the *between* hour of the two evenings? In other words, what would be the hour which would come just between twelve o'clock at noon, and six o'clock in the evening? The answer is *three* o'clock. And this was *exactly the hour that Christ died on the cross*. He was crucified at the sixth hour, he died at the ninth hour. The Scripture was fulfilled. Jesus Christ was the paschal lamb. Even Josephus mentions the fact that the paschal lambs were slain from the ninth to the eleventh hours; the time they began to kill them was three o'clock. See Josephus', sixth book of Jewish wars, chapter six, paragraph three.

c. The Jews divided the twenty-four-hour period into two parts, the day, and the night, each division consisting of twelve hours. See John 11:9. Then the two divisions were subdivided into sections, or into three-hour periods, four periods for the day, and four periods for the

night. Those periods of the night were called watches. See Matt. 14:25; 24:43; Luke 12:38. Those periods of the day were called third-hour, sixth-hour, ninth-hour periods, etc. The first hour of the day began at six in the morning; therefore the third hour of the day would be nine o'clock in the morning. The ninth hour, therefore, would be three o'clock in the afternoon. Thus was the "more sure word of prophecy" fulfilled. The third hour, the sixth hour, and the ninth hour, were hours of prayer. See Acts 2:15; 10:3,9; 3:1.

This custom among the Jews had been in existence for many centuries, and no doubt this is what is referred to in Ps. 55:17. Daniel also followed this beautiful custom. Dan. 6:10. It certainly would be a blessed thing for the children of God to follow this custom at the present time. Stated hours of prayer some times bring about great results.

d. It seems from the Scripture that a great deal of emphasis was placed upon the very hour and moment that Jesus should be put to death. Although the Lord told the people to observe the Passover in the first month, taking the lamb on the tenth day and keeping it till the fourteenth day, it would seem that the particular point in the whole service was that the lamb must be killed "between the two evenings." The reader may be interested to know why it was regarded of so vital importance. An experience happened in connection with the Passover feast which did not occur with any of the other feasts.

After Israel observed the first Passover, at the time when they came out of Egypt, and were given specific commands from God how all successive Passovers should be kept (Ex. 12:42-46) the Lord gave Moses command and instruction about keeping the very next Passover season. Num. 9:1, 2. The people did so. Num. 9:5. But there came some of the Israelites to Moses and told him there

were certain persons in the camp who were unable to observe the Passover in its appointed season in the first month, on account of a certain defilement. Num. 9:6. Moses did not know how to answer the inquirers, for he had never received instruction for such an emergency. Num. 9:8. The Lord gave to him the following instruction:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the *second month* at even [בֵּין הָעֶרְבִים, *Baan Ha-ar-ba-yim*, between the two evenings] they shall keep it, and eat it with unleavened bread and bitter herbs." Numbers 9:9-11.

The Lord now makes a new law. He does not annul the one he formerly gave. See Numbers 9:13, 14. He tells the people now that there are conditions when they may keep the Passover in the *second month*. It will be noted, however, that it must be observed at exactly the same time of the month. The lamb must be killed between the two evenings, just as the lamb is killed when it is offered in the first month between the two evenings. The Lord had evidently a purpose in making *this* law; for God sees the end from the beginning. See 2 Chron. 30:1-3. But the time for the killing of the lamb is between the two evenings. This certainly seems significant, especially when we remember that the Lord Jesus died exactly at three o'clock in the afternoon, between the two evenings. We can also see that God had in mind the death of His Son, the Lord Jesus, at the time of the Passover, when He first gave the ordinance to Israel. See 1 Cor. 5:7.

Paragraph 21

e. In the first edition of this work, the following note was given with reference to the term, "the high Sabbath:"

"The term, 'high Sabbath,' or great Sabbath, was given only to that Sabbath, when the first day of the Passover feast, or Passover sabbath, occurred on the regular weekly Sabbath day, the seventh day of the week."

The author has received a number of letters from certain of the readers who seemed to be bothered when reading this note in connection with one other note in regard to the fifty days between the Passover and the Pentecost. Since an explanation will be found concerning the other point referred to, we wish to call attention to this matter.

There are some things in connection with the Scriptures which are misunderstood on account of the customs of the Jews and the abundance of their traditions not being known. Probably not till the judgment will be manifest all that has been involved on account of the rabbis covering up the truth with tradition. The Scripture states that the first day and the last day of the Passover festival should be a sabbath day. But the scribes introduced another day, an additional one, and commanded the people to observe two days as sabbaths instead of one. See paragraph 44, this chapter. This innovation was brought about because the Sanhedrin feared that it might be possible the new moon was not computed at the right time. So it was decided that the New Year, or The Blowing of Trumpets, as the Bible calls the feast, should have two days instead of one. Lev. 23:23-25. It was a very easy matter for the rabbis, having introduced two days for *one* holiday, to have the rest of the feasts follow in the same manner; and this has been done. An illustration of the hoariness of this tradition may be of interest to the reader:

"In the present time, when there is no Sanhedrin, nor 'house of judgment' in the land of Israel, the feasts are fixed by calculation, and therefore all places, even those that are remote from the land of Israel, ought properly to observe only one day as a holy day, as well as the in-

habitants of that country, for all depend on and fix the feast by one and the same calculation; but it is an ordinance of the wise men to adhere diligently to the custom of their forefathers."—"*Hilchoth Kiddush Hachodesh*."

From this statement it seems that the two days have been observed for a long time, and this was doubtless the custom at the time of the advent of Christ. If this be so, then we can see how the second day of the Passover, at the time of Christ, would come on the same day of the week as the Sabbath of the Lord. The thought is that the Sabbath of the Lord which came in close proximity to the Passover Sabbath was known as the "high Sabbath," or "great Sabbath."

Paragraph 28

f. Should the reader wish to secure further information on the subject of the Passover, he is referred to the tract, "*Pesachim*," of the Mishna. See also "From Judaism to Christianity," pages 367-370.

Paragraph 31

g. Much discussion among Biblical scholars has arisen as to when Christ ate the Passover with the disciples. It is clear from the Scripture that He ate the Passover at the time when the Passover should be eaten. This being true, He must have eaten it on the night of the fifteenth of the first month; that is, at the close of the fourteenth day of the first month, and the beginning of the fifteenth day, since, according to Bible reckoning of time, the day begins at evening, or after the stars appear. The Passover lamb having been slain on the fourteenth day of the first month, between the two evenings, that same evening following the fourteenth day was the time when the Passover must be eaten. Jesus ate the Passover with His disciples in the upper chamber at the correct time.

An eminent authority, speaking on this point, says:

"The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and *on the day the Passover was eaten*, He was to be sacrificed." — "*Desire of Ages*," subscription edition, page 642.

The author has had extensive correspondence with a number of prominent rabbis in the country touching this very question; and all are agreed that the rule was universal among the Jews that the Passover was slain on the fourteenth day of the month. There is no record that this rule has been broken. The lamb could not be eaten until after it was slain. It is therefore clear that the Saviour must have eaten the Passover with His disciples at the right time, the night following the fourteenth day of Nisan. This would be the beginning of the fifteenth day of the month.

Paragraph 36

h. The eminent author of that beautiful work, "*Desire of Ages*," speaking on this subject, says:

"Christ was standing at the point of transition between the two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin-offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages." — *Page 652, subscription edition.*

Paragraph 37

i. For laws concerning the washing of the hands, see the Appendix of this book.

Paragraph 39

j. Scattered through the Talmud, we find stray thoughts from a few of the rabbis, which indicate that they believed in a trinity. Their basis for this belief they adduced from the word, *E-lo-him*, the plural for *EL*, God. See notes on chapter 10, paragraph 12, (c)

Paragraph 42

k. It is certainly strange that at the very time the Jews were singing or chanting the *Hallel*, the praises to God, they were fulfilling those very scriptures. The closing verses of the *Hallel* are those which speak of the Jews' rejecting the stone that was the head, or corner-stone. See Ps. 118:22, 23. They were so blinded in the reading of the word of God that they could not discern its fulfilment.



Receiving Benediction at Eve of Atonement

CHAPTER XVI

THE FESTIVALS AND THE FEASTS

(Continued)

"And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end." Ex. 34:22. "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1.

THE FEAST OF PENTECOST

THE feast which came after the Passover, was called Pentecost.¹ In fact this latter feast might in a measure be considered the comple-

¹Acts 2:1; 20:16; 1 Cor. 16:8.

tion of the Passover. The word *Pentecost*, from the Hebrew word, שבועה, *She-voo-oth*, means *weeks*.² But the word in Hebrew for weeks comes from the same word which means *seven*, שבע, ³ The word seven in the Hebrew is *Shiv-aw*; from the same root word we derive Pentecost and weeks. In other words the feast of Pentecost was a period of seven weeks from the time of the Passover.⁴ All this is comprehended in the term, *She-voo-oth*.

2. The first record we have of this festival is as follows:

"And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field."⁵

Here it is called the "Feast of Harvest," because at this time the first-fruits of the season were gathered in the land. From the time the wave-sheaf was offered to the Lord, which was the morrow after the sabbath, seven full weeks had to be numbered.⁶ Then the morrow after the seventh sabbath was counted, was the Pentecost. Seven full weeks and one day from the time the wave-sheaf was offered unto the Lord, was the "Feast of Weeks." (a) At this festival, sacrifices and offerings were to be rendered unto the Lord, as was proper on all such occasions.⁷ It was intended as a beautiful service, one by which the Holy Spirit designed to teach precious truth concerning the Messiah and His work, as was demonstrated in the end, even

²Ex. 34: 22. ³Gen. 29: 18. ⁴Deut. 16: 9, 10. ⁵Ex. 23: 16.

⁶Lev. 23: 15, 16. ⁷Lev. 23: 16-22; Num. 28: 26-31.

though the Jewish teachers and rabbis hid the truth.

3. In another place in Exodus we find this statement supplemental to the one already given concerning the feast:

"And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest."⁸

In Deuteronomy we find the following record of this festival:

"Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn."⁹

And the time when the sickle was first put to the corn we read was

"The morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths [or weeks] shall be complete."¹⁰

4. This first putting in of the sickle on that day after the sabbath, was called the *omer*. From the first day of this omer, on whichever day of the week it happened to fall, till the last day of the omer, was seven full weeks.¹¹(b) The next day was Pentecost. And strange though it may seem, till this very day, the orthodox Jews adhere to the counting of the omer. The entire period is called the days of the omer.

THE REAL APPLICATION

5. From what we have thus far observed of this feast, we have a very beautiful lesson concerning the work of the Saviour. We read:

⁸Ex. 34: 22. ⁹Deut. 16: 9. ¹⁰Lev. 23: 15. ¹¹Lev. 23: 15, 16.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."¹²

6. We are well aware that as a result of this day's experience, three thousand souls were brought to Christ.¹³ What a beautiful "Feast of Harvest." But how did this feast of harvest of souls come about?—As a result of the sowing of the seed by the Son of man.¹⁴ For the original law of the feast was as follows:

"And the feast of harvest, the *first-fruits of thy labors*, which thou hast sown in the field."¹⁵

7. Let us now see the application in the work of Christ. The Saviour Himself said He had come to sow seed. The seed is the word of God.¹⁶ The Son of man is the sower.¹⁷ He sowed His seed in the field; but the field is the world.¹⁸ When He died on the cross there was scarcely a soul who clung to Him, as a result of all His faithful labors of seed sowing. Even His own disciples, save John, forsook Him and fled.¹⁹ With John, remained the mother of Jesus and two other women; that was all.²⁰

¹²Acts 2:1-4. ¹³Acts 2:41. ¹⁴Matt. 13:23; Luke 8:11.

¹⁵Ex. 23:16. ¹⁶Luke 8:11. ¹⁷Matt. 13:37.

¹⁸Matt. 13:38. ¹⁹Mark 14:27, 50. ²⁰John 19:25-27

8. But He Himself said that one person sowed and another reaped,²¹ and the results would be shared between them. So for three and a half years He sowed the word of God in this world in the hearts of men; and when the Pentecost had fully come, God being true to His promise of the feast of harvest, gave the Lord Jesus, through His disciples, the first-fruits of His labors. Ah! what a blessed Pentecost that was! What a blessed ingathering harvest of souls! What a precious offering that was to the Lord! And has Pentecost yet realized its climax?

STILL ANOTHER VIEW

9. However, there is still another view held concerning this Feast of Weeks; that is, that God gave the law to Israel on Mount Sinai, which this feast also commemorates. This view of Pentecost was widely believed and accepted by the Jews at the time of Christ. It was observed *also* as the anniversary day of the giving of the decalogue. Jewish tradition teaches that the Lord called Moses up to the mount on the second day of the Jewish month, Sivan, which is the third month mentioned in Exodus.²² The Pentecost is observed on the sixth day of this third month.

10. Many, therefore, are the traditions which have been heaped upon this feast, commenting upon the giving of the law on Sinai. For instance:

"The holy hosts [that is the Israelites] were seized with fear, when thou didst place over them the mountain as a

²¹John 4: 37, 38. ²²Ex. 19: 1.

tub; they received the pure law with trembling and with fear." — *"Prayers for Pentecost."*

This is but a sample, many more might follow.

11. If, however, it be true that the Lord did give the law at this time, and it would appear that there was strong inclination toward that belief, it simply shows how much the Lord regarded that blessed law of His which He spoke on Mount Sinai, by confirming its truthfulness with fire²³ and with power, and that Jesus Christ who died for sin,²⁴ which is the transgression of the law,²⁵ did not die in vain.²⁶ This demonstration on Pentecost then was to reveal to men that when Christ died, the law in its purity and spiritual power, was abundantly magnified;²⁷ and this glorious power manifested through these servants attested to its eternal and abiding firmness. Surely Jesus Christ did magnify the law, and make it honorable, both on earth and in heaven.

THE NEW YEAR; THE BLOWING OF TRUMPETS

12. The next festival in order of time was "The Blowing of Trumpets,"²⁸ sometimes called, "The New Year." (c) This festival occurred the first day of the seventh Jewish month, Tishri. The day was to be regarded as a sabbath,²⁹ in which no ordinary pursuit of labor must be performed; still certain permissions were granted which were forbidden on the Sabbath of the

²³Deut. 33: 2. ²⁴Isa. 53: 10. ²⁵1 John 3: 4. ²⁶Gal. 2: 21;
Rom. 3: 31. ²⁷Isa. 42: 21. ²⁸Lev. 23: 23-25;
Num. 29: 1. ²⁹Lev. 23: 24.

Lord. This was true of all the festival sabbaths; certain kinds of labor were permissible, especially those in connection with home duties. Like many of the other festivals, tradition added another day, making the people observe the first two days of this month, instead of just one, as the Lord commanded Moses.

13. The special feature of this festival or holy day, was the blowing of the trumpets. Here is the command:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, *a memorial of blowing of trumpets*, an holy convocation."³⁰

14. That this sabbath or holy day must have been made with some significance in view is self-evident; but especially do we notice this to be true, when we consider the month in which it occurs. First, it marks the beginning of the civil year. Second, it is just ten days prior to the Day of Atonement, of all days in the year the most sacred and solemn. Third, in this same month occurred the Feast of Tabernacles, one of the most joyful of the year, which no doubt was full of meaning, seeing that it pertained to the gathering of the final harvests. Fourth, in the seventh month, the trumpet was blown in the year of Jubilee, announcing to all the people that the year of liberty had come to every person who had been in bondage during the previous fifty years.³¹ Fifth, the seventh month, was

³⁰Lev. 23: 23, 24. ³¹Lev. 25: 10.

a type of the seventh Sabbatic year, which was a year of rest.

TRADITIONS ADDED TO THIS HOLY DAY

15. When the trumpet therefore was blown on this first day of the seventh month, how much the Lord intended should be known by the people, if they would only ask the meaning of the blowing of the trumpets! In addition to the lessons the Lord intended them to learn, the people themselves have added certain features to this holy day, which make it additionally impressive.

An entire tract, called "*Rosh-Ha-shona*," has been written on this Sabbatic day. In addition to the multitude of erroneous ideas contained in this work, there are some things full of significance. Like the Pass-over, despite the traditions, many truths relating to the Christ can be drawn therefrom.

THE IMPRESSIVENESS OF THE BLOWING OF TRUMPETS

16. The Talmud teaches that the blowing of the trumpets signifies God's loud call to repentance. Since this seventh month closes up the year's work in connection with the sanctuary services and with the harvest, how appropriate for the trumpet to blow, that the people should turn their attention more to the things of God, and prepare for the final work. Hence this is made one of the most sacred days to the Jews. They also teach that on this day three sets of books are opened,—the book of life to examine the good deeds of the people, the book of death to examine the evil

deeds, and a sort of intermediary book to examine into the accounts of those whose cases *are* to be decided at the Day of Atonement, ten days later. The ten days following this sabbath day are called, "The ten days of repentance." The most careless and indifferent during these days devotes his time to the service of God, and seeks for preparation of heart that when the Day of Atonement arrives he may receive a "seal" of life for the year to come.

17. Thus the blowing of the trumpets was a sort of awakening of the people to examine into their condition, and to see that their sins were all forgiven, and that they repented sufficiently to have peace and pardon. It was a call to prayer, a call to earnest seeking of the Lord; it was a sort of preparation for judgment. In the prayer for the New-year's day we find the following:

"On the New-year's day it is written, and on the Day of Atonement it is sealed, who shall pass away from the world, and who shall be created into the world; who shall live, and who shall die; who shall live the length of his days, and who shall have his days shortened; who shall be given to the sword, who to the fire, who for drowning, who for hunger, who for thirst," etc.

18. Hence the rabbis taught that repentance, prayer, and the giving of alms, would annul the evil decree. Thus this day and the succeeding ten days were days of heart searching and of turning to God, that the Lord would bless and forgive them.(d) Could the

Jews only realize that this was what the Saviour came to the world for, how they would appreciate the meaning of the Lord's purpose which *they* in a measure placed even upon this day. For we read:

"Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."³²

It is thought by some that the apostle Paul evidently had this blowing of trumpets and its significance in mind, when writing to the Romans,³³ Corinthians,³⁴ and Ephesians.³⁵ (*e*)

19. The trumpet of God needs to be blown in Zion³⁶ and in the world to-day to call men to repentance, to prepare them for the great judgment day³⁷ which the world will soon have to meet, when the antitypical Day of Atonement shall have been completed. The prophet says:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."³⁸

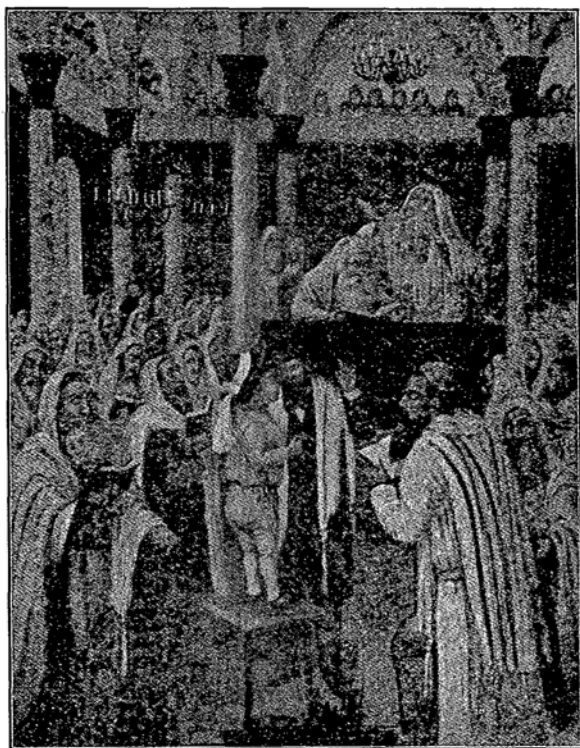
THE DAY OF ATONEMENT

20. As has already been mentioned, the next solemn day given to the Israelites, was the Day of Atonement.³⁹ This was the most solemn of all days of the year. Whatever the condition of the people during the year, if they would only come up to *this day*, and seek the Lord while the priest was ministering in the sanctuary,

³²Acts 3: 26. ³³Rom. 13: 11, 12. ³⁴1 Cor. 15: 34. ³⁵Eph. 5: 14.

³⁶Joel 2: 15-17; Zeph. 1: 14-16. ³⁷Rev. 14: 6, 7.

³⁸Isa. 58: 1. ³⁹Lev. 23: 26-28.



People Listening to Blowing of Trumpets

there was hope, pardon, salvation for them.⁴⁰ If they *did not come up* to the Day of Atonement they were to be cut off from among the people.⁴¹ The original command for this day is given as follows:

“And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of

⁴⁰Lev. 16: 30. ⁴¹Lev. 23: 29, 30.

atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."⁴²

21. In addition to the regular offerings for all occasions, the priest and the people were to have special sacrifices for this most solemn day.⁴³ First, the priest was to offer sacrifices for himself and his family,⁴⁴ then the offerings for the people were to be rendered to the Lord.⁴⁵

THE TWO GOATS

22. There were two goats to be selected for the people on that day, and to be brought to the high priest.⁴⁶ Then lots were to be cast for them; one lot was to be for the Lord (Hebrew, גורל אחר ליהוה, *Go-rel Ec-hod La Ye-Ho-Vah*, *Jehovah's one lot*), and the other for the Azazel, לעזאזל, or *scapegoat*,⁴⁷ as rendered in our version. When the lots were cast, that goat which

⁴²Lev. 23: 26-32. ⁴³Num. 29: 7-11. ⁴⁴Lev. 16: 3, 6; Heb. 5: 3.

⁴⁵Lev. 16: 5; Heb. 9: 7. ⁴⁶Lev. 16: 7.

⁴⁷Lev. 16: 7, 8.

was for the Lord was offered by the high priest.⁴⁸ The blood of this animal was then taken into the *most holy place of the sanctuary*, and sprinkled *before* the mercy-seat, and *on the mercy-seat* seven times.⁴⁹ He was also to take the censer and fill it with incense;⁵⁰ and while he was making the atonement with the blood in the most holy place, the smoke from this incense would cover the mercy-seat, and fill the sanctuary with the sweet fragrance,⁵¹ while the glory of the Lord would fill the place.

23. While this was being done by the high priest, the people without were fasting, praying, and earnestly seeking the Lord for the pardon and obliteration of all their sins. This service was conducted in behalf of *all* the people.⁵² When the high priest finished this work on this day, then the *whole camp of Israel* was clean, for the man who did not comply with the command of God by fasting, praying, and afflicting his soul on this day was to be cut off.⁵³ The Day of Atonement to Israel, therefore, involved four things: The blotting out of sins, the cleansing of the sanctuary, the day of judgment, and the sealing work.

THE BLOTTING OUT OF SINS

24. a. The blotting out of sins. When the high priest sprinkled the blood on the mercy-seat and before the mercy-seat on the Day of Atonement, it was to represent that *all* the people of Israel had transgressed the

⁴⁸Lev. 16: 9; Num. 29: 11. ⁴⁹Lev. 16: 14. ⁵⁰Lev. 16: 12.

⁵¹Lev. 16: 12, 13. ⁵²Lev. 16: 17. ⁵³Lev. 23: 28-30; Num. 29: 7.

law of God, which was under the mercy-seat in the most holy place of the sanctuary, and that all were desirous of having these sins entirely removed. The law demanded the sinner's life;⁵⁴ but the blood would cleanse *and blot out* the sins;⁵⁵ for it was through the blood that pardon was secured. The people having now received the atonement for their transgressions, and the glory of God having filled the house, which indicated that God had accepted the offering, the priest came out from the inner sanctuary with the sins of the people which had been accumulating all the year, as well as those which had been forgiven that day. Thus all the sins of all the people were removed that day, and the sinful *record* of the year was all cleansed. The blood was also sprinkled upon the vessels of the sanctuary to cleanse them.⁵⁶ In other words, the blood on this day cleansed all the people, and removed and blotted out all their sins. It also removed all uncleanness from everything connected with the sanctuary service, which had a part in the ministry for sin during the entire year.

THE AZAZEL, OR SCAPEGOAT

25. When this work in the sanctuary was finished, the priest came to the door of the tabernacle, and called for the other goat, the Azazel.⁵⁷ The priest then laid his hands upon the head of this live goat, and con-

⁵⁴1 John 3:4; Rom. 6:23; Eze. 18:4. ⁵⁵1 John 1:7;

Heb. 9:22. ⁵⁶Lev. 16:16, 18, 19.

⁵⁷Lev. 16:20.

fessed upon it all the sins⁵⁸ which had been accumulating in the sanctuary all through the year, and which the priest had brought out with him. All these sins were then transferred to the head of this animal, which was to bear them instead of the people. Then he was led by a proper man into the wilderness,⁵⁹ where he was to remain till his death. Jewish writers say the animal was thrown over a steep precipice, and so died.

26. When this day's service was accomplished, the people not only were *forgiven* of their sins, *but in figure, or type*, had them all blotted out. So that from the evening of that day they began as it were a new year's experience with the Lord. Their record was now a clean one; the atonement was completed. They were purged and cleansed from all sin, and so also was the sanctuary.

27. b. The cleansing of the sanctuary. As has already been mentioned the sanctuary was also cleansed this day with the shed blood of the Lord's goat.⁶⁰ The reason for this was that during the year the animals which had been slain for the sins of the people had their blood brought into the holy place, by which act the records of the sins were kept. Of course this was merely typical and figurative; nevertheless these vessels and furnishings were affected by the blood which was sprinkled upon them during the year. Since the blood of the animal slain, represented the sins of the

⁵⁸Lev. 16: 21. ⁵⁹Lev. 16: 22. ⁶⁰Lev. 16: 16, 18.

sinner, as well as the life of the innocent one, these vessels shared in the work of the sins of the people. Therefore on this Day of Atonement, when the work of blotting out of sin for the people was completed, the sanctuary also must be cleansed from sin and its effects. So when the high priest left the sanctuary that day, in type, there would be no more remembrance or thought of sin. (f)

THE DAY OF JUDGMENT

28. c. The Day of Atonement was also a day of judgment to the people. We found that the Lord commanded that the person who did not observe this day must be cut off from among his people. By his not obeying the command of God this day, and seeking the cleansing from his sins through the blood which was shed for him, he showed himself unworthy of life, and practically sealed his destiny and closed his probation. Whereas the man, though he had sinned during the year, though he had disobeyed and even forsaken the Lord, if he only heeded the command of God and observed this day, and sought pardon through the blood, was forgiven, accepted, and was recognized as one of God's own. This day's actions practically decided the life or death of the man. It was, in other words, a day of judgment. And to this day, the Jews recognize this fact; for many a time in their worship on this day they speak of it as the, יום הדין, *Youm-Hadin*, the day of judgment.

29. While such was the command of God to that people concerning the atonement, it is evident that the virtue and efficiency of the forgiveness of sins, and of the real blotting out of sin, was not in the literal blood of those animals. We are plainly told that the *blood of bulls and goats can not take away sin*.⁶¹ The Saviour Himself said that a man is better than a sheep.⁶² If no man can redeem his brother under any consideration,⁶³ it is evident that no animal has sufficient virtue to secure for a man forgiveness. Then all this was done simply to illustrate what would actually take place through the blood of the Lamb of God, who would be slain in their behalf. Through all these offerings and services, they were to see the precious Saviour, and have faith in the Christ of God, the Redeemer of Israel.⁶⁴

30. No doubt the pious people saw this, and they knew much of the meaning of the services. But it is evident that the majority of the people saw nothing in this work, save the mere shedding of the blood of the animal, as a literal command, and the laying on of the hands of the priest on the head of the Azazel as a form for the carrying out of the letter of the words of the Lord. They considered the real virtue in their own deed.

THE DIVINE COMMENTARY ON THE ATONEMENT WORK

31. In the study of the book of Hebrews, we find

⁶¹Heb. 10: 4.

⁶²Matt. 12: 12.

⁶³Ps. 49: 7. ⁶⁴Isa. 49: 7.

the blessed and glorious truth of this service very forcibly revealed. God gave to Paul, after He had opened his eyes to see Jesus as the Messiah, the whole philosophy of the sacrificial system, especially concerning the work of the completed atonement. What wonderful and precious truths there are revealed in this service of the atonement, not only for the Israelites, but for the people at the present day.

32. It is well known that the Lord's lot, or the Lord's goat, represented Him who bore the sins of the world. The other lot, the Azazel, represented him who brought sin into the world, or Satan.⁶⁵ In fact the Jews at the present time use the word *Azazel* as a synonym for Satan.(g)

CHRIST ENTERS THE HOLY PLACE IN THE SANCTUARY

33. After Jesus shed His blood for the people, He went to heaven, and there sat down on the right hand of God.⁶⁶ The priesthood had now changed⁶⁷ from the Levitical or Aaronic, to the Melchisedec or the everlasting.⁶⁸ Christ now was to fully carry out in heaven, with His own blood,⁶⁹ what had been done by the priest on the earth with the typical blood. All this work of the Aaronic priesthood was to teach the people what the Messiah would do for them and for the world by His own precious blood. In order then to carry out the antitypical work, Christ, when He ascended to heaven and sat down on the right hand of

⁶⁵1 John 3: 8. ⁶⁶ Heb. 4: 14; 8: 1; 10: 12. ⁶⁷ Heb. 7: 12.

⁶⁸ Heb. 7: 11, 21, 22, 28. ⁶⁹ Acts 20: 28; Heb. 9: 14.

the throne of God, entered into the *holy place* of the heavenly sanctuary.⁷⁰ Or in other words He ministered with His blood in the first apartment of the heavenly sanctuary. This is what the earthly priest did during the three hundred and fifty-nine days of the ministry,⁷¹ (*h*) for it must be remembered that the high priest entered the most holy place of the sanctuary only on the Day of Atonement, *that one day*.⁷²

34. As soon as Christ began to minister His blood in heaven, the apostles preached that the work of the priesthood had been transferred above.⁷³ The blood of Christ was the only blood that had virtue;⁷⁴ they would find forgiveness in Him alone,⁷⁵ and in His blood which He was ministering for sin. That He did enter into the first apartment of the heavenly sanctuary, is evident from the vision which Jesus gave to John.⁷⁶ These articles of furniture were in the first apartment.

35. Fully to carry out the typical work of atonement, Christ would remain in the holy place until the antitypical Day of Atonement, when the people would not only receive the blessing of forgiveness of sin,⁷⁷ but would also have their sins blotted out. The heavenly sanctuary would then be cleansed, and the great day of judgment would take place.

⁷⁰Heb. 8:1, 2; Rev. 1:12, 13. ⁷¹Heb. 9:6. ⁷²Lev. 16:2; Heb. 9:7. ⁷³Acts 2:30, 33. ⁷⁴John 1:7. ⁷⁵Acts 13:38.

⁷⁶Rev. 1:12, 13. ⁷⁷Acts 3:19, 20.

ANTITYPICAL DAY OF ATONEMENT

36. According to the word of God this antitypical work is now transpiring;⁷⁸ we are *now* living in the time when the Saviour has entered into the most holy place of the heavenly sanctuary.⁷⁹ He will blot out the sins⁸⁰ of those who are seeking Him with all their heart, and who wish to know the fulness of His will, even as the people did anciently on the Day of Atonement. He is to cleanse the heavenly sanctuary,⁸¹ as the Scriptures declare the holy places in heaven will be cleansed.⁸² The call is sounding to the world, and is now going forth to every nation, kindred, tongue, and people, announcing that the hour of His judgment is come.⁸³

37. Truly,

“We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling —
To be living is sublime.”

Soon the great High Priest will rise up from the seat of mercy;⁸⁴ soon He will have finished His work in the heavenly sanctuary,⁸⁵ and have blotted out the sins of the people. Soon all His devoted children will have received the seal of the living God,⁸⁶ will have wonderfully appreciated the precious meaning of the mercy-seat in the heavenly sanctuary,⁸⁷ beneath

⁷⁸Dan. 8: 14. ⁷⁹Rev. 3: 7, 8. ⁸⁰Acts 3: 19. ⁸¹Dan. 8: 14.

⁸²Heb. 9: 8, 23. ⁸³Rev. 14: 6, 7. ⁸⁴Luke 13: 25. ⁸⁵Rev. 22: 11; 16: 17. ⁸⁶Rev. 7: 3; 14: 1-4. ⁸⁷Zech. 6: 13; Heb. 4: 16.

which is found the great and original copy of God's eternal law.⁸⁸

THE ANTITYPICAL SCAPEGOAT.

38. When all the sins of all of God's people shall have been blotted out through the precious blood of the Lord Himself, a Lamb without spot,⁸⁹ then the Azazel, the antitypical scapegoat, Satan, will be brought to the heavenly High Priest, who will lay the sins of the redeemed upon his head; then he will be shut up for a thousand years in the wilderness of this earth,⁹⁰ which becomes desolated at the personal advent of Christ.⁹¹ As a result of transgression and sin, the evil angelic hosts are to abide in this chaotic condition, while the children of the Lord are dwelling during the thousand years⁹² in those heavenly mansions,⁹³ with Him who has bought and redeemed them.⁹⁴

39. These are some of the lessons for the church to-day concerning the Day of Atonement. Blessed is that man whose eyes see,⁹⁵ and whose heart understands.⁹⁶

The Jews did not understand this;⁹⁷ hence to them the atonement meant little. To this day the anniversary of the Day of Atonement is observed with much solemnity, with much devotion, with much heart searching and weeping; but ah! they have no blood,

⁸⁸Rev. 11: 19. ⁸⁹1 Pet. 1: 19. ⁹⁰Rev. 20: 1, 2; Isa. 24: 1, 3, 19, 22; Jer. 4: 23, 26. ⁹¹Isa. 2: 19, 21; Rev. 6: 14, 16, 17.

⁹²Rev. 20: 4. ⁹³John 14: 1-3. ⁹⁴Rev. 1: 5.

⁹⁵Matt. 13: 16. ⁹⁶Luke 24: 45. ⁹⁷Matt. 13: 14.

they have no goat, they have no sanctuary, they have no high priest.

HOW THE JEWS NOW PREPARE FOR THE ATONEMENT

40. Very few of the Jews of to-day, who have faith in the Bible, will perform any labor on this day. On the afternoon of the day previous to the atonement, every kind of work is laid aside. Friends and foes meet; all enmity is put away; wrongs are freely confessed to one another; harmony is once more restored.

41. Before the sunset of this day, every family takes a substitute for the Lord's goat which the priests offered while the temple stood, and trusts by *this means*, with an oral repentance,⁹⁸ to receive forgiveness. Perhaps we can do no better than to give the reader the present

METHOD OF ATONEMENTS

"It is the custom on the day before the atonement to make *Ka-po-rous*, *atonements*. A rooster is taken for the male, and a hen for the female of the family. The head of the family makes the atonement first for himself, as it was the custom of the high priest to first make atonement for himself, then for his family, then for the house of Israel. And the order of the atonement is as follows:

"He takes the rooster in his hand and says the following verses: 'The children of men that sit in darkness and in the shadow of death, being bound in affliction and iron; He brought them out of darkness and the shadow of death, and break their bands in sunder. Fools, because of their transgressions, and because of their iniquities are afflicted.

⁹⁸Hos. 14: 2.

. . . O that men would praise the Lord for His goodness and for His wonderful works to the children of men.' 'If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down into the pit; I have found a ransom.'

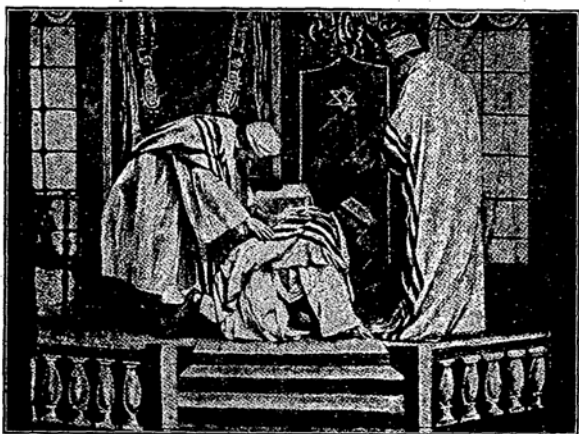
"He then moves the atonement around his head, whilst saying: *'This is my substitute; this is my offering; this is my atonement; this rooster goeth before me to death,* and I be made free, and will walk in long life, in happiness, and in peace.'

42. When the person is through with this service, he places his hands upon the head of the fowl, as did the high priest when he laid his hands upon the head of the scapegoat, and the bird is then slaughtered.

FORMAL REPENTANCE

43. In addition to this custom, the Jews do a great deal of apparent repenting; as they hope, by so doing, to compensate for the loss of the true work. So it is written:

"At this time when there is no temple in existence, when there is no altar, there is *no atonement, only repentance*. Repentance atones for all transgressions. Even a very wicked man, who all the days of his life, has committed great wickedness, and repents at the last, not the least of all his evil deeds will ever be mentioned to him; for it is said: 'As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness.' The *Day of Atonement* itself also atones for them that repent, for it is said: '*For on that day he shall make an atonement for you.*'" — "*Hilchoth T'shuvah.*"



Priests at Prayer on the Day of Atonement

44. Thus we see when the light which has been given is refused, how terrible is the darkness which ensues. All manner of substitutes are offered; the day is spent in fasting, in weeping, in lamenting, in repenting, in praying, in doing almost everything, if only their sins can in some way be forgiven. For nearly twenty-seven hours not even a single drop of water is put to the lips. The most of the time is spent in stocking feet at the synagogue. Scores and hundreds of pages of prayers are read and recited. (i) The feeling of the people is that the day of judgment has come to them; and they must do all in *their power* to receive a favorable decision.

A SEALING WORK

45. d. As the day draws to its close, the earnestness

and intensity increases. It is generally believed that the close of this day is regarded in heaven as a "sealing time." If the people have done sufficient repenting, they will receive a "good seal," which means that they have stood the test in heaven. If not, then they fear they are lost, and may die at any time. Hence in their closing prayers of the day, instead of saying, "Our Father, our King, *write* our name in the book of life;" "Our Father, our King, *write* our name in the book of remembrance," etc., they say, "Our Father, our King, *seal* our name in the book of remembrance." "Our Father, our King, *seal* our name in the book of life." And when the service is ended, they greet each other with the salutation, "I hope you have received a good seal."

THE DAY OF ATONEMENT FOR CHRISTIANS

46. If Israel had only known the things which belonged to her peace, but they were hid from her eyes.⁹⁹ The freedom they needed was in Him,¹⁰⁰ in His atoning work, in His atoning blood. And whatsoever things were written aforetime were written for our learning, upon whom the ends of the world are come.¹⁰¹ In this antitypical "Day of Atonement," when our great High Priest is completing the work for His people, how earnestly all should seek Him, the Lamb of God; should learn all He wishes each to know from His blessed word; should follow Him in the most holy place of the heavenly sanctuary;

⁹⁹Luke 19: 42. ¹⁰⁰John 8: 36. ¹⁰¹Rom. 15: 4; 1 Cor. 10: 11.

CHAPTER XVI

EXPLANATORY NOTES

Paragraph 2

a. Reference was made in Explanatory Note e, paragraph 21, chapter 15, to the term, "high Sabbath," and its relation to the subject of the Pentecost. According to the Jewish teachings, the following offerings were offered: The fourteenth day of the month Nisan the paschal lamb was slain; the *Chagiga* also. This latter offering was in vogue by the Jews before the time of the coming of the Messiah. The word *Chagiga* is a Hebrew word, and is derived from the word, *Chag*, חג, which means festival. The three festivals, Passover, Pentecost, and Feast of Tabernacles, were especially joyous feasts. In connection with these three festivals, special offerings were sacrificed, besides the regular ones for the festival itself. These offerings were called, *Chagiga*, meaning festival offerings.

Some rabbis claim that this *Chagiga* had become a part of the regular Passover service. That is to say, the *Chagiga* was offered up on the same day that the Passover was killed. This offering was also eaten at the same time that the Passover lamb was eaten, in addition to the Passover lamb.

On the fifteenth of Nisan, the regular *Chagiga*, or second *Chagiga* was offered. On the sixteenth day of Nisan the wave-sheaf was offered unto the Lord. The sentiment among the rabbis is universal that this was the order of the services at the time of and during the second temple. But there is a strong, divided sentiment as to the meaning of the word sabbath in Lev. 23:11, 15. The author was inclined to the opinion for many years, from the study of

rabbinical Judaism as well as from the study of the Scriptures, that the sabbath referred to in these verses was the Passover sabbath. That is to say, that fifty days after the morrow of the Passover sabbath was to be the Feast of Pentecost.

By referring again to the Explanatory Note in chapter fifteen, mentioned above, it will be seen that the rabbis held to two sabbath days, festival sabbath days, at the beginning of the Passover and two festival sabbath days at the close of the festival. This at times would make it somewhat difficult to determine, from a rabbinical standpoint, when the counting of the Pentecost weeks should begin. Whether it was due to the adding of another festival day to the Passover as a sabbath or not, the Sadducees dissented from the Pharisees in their mode of reckoning the days from the Passover to Pentecost. The Pharisees claimed the reckoning of the days must begin from the day after the Passover sabbath, whatever day or days of the week. It can be readily seen that should the Passover sabbath fall on Thursday, then we should have, according to the Pharisees, Thursday and Friday for the two Passover sabbaths, and the next day, Saturday, as the seventh day Sabbath, the Sabbath of the Lord. Here then we would have three sabbath days together. It is true that, since the Jews have their calendars fixed according to the custom of the rabbis, it would be impossible for this to happen; but it might have happened before they had the calendar permanently arranged. It would be difficult to determine when to count the morrow after the sabbath. Whether this was the real cause or not, the Sadducees took the position that the Sabbath referred to in Lev. 23:11, 15, was the seventh-day Sabbath. They took the term in its literal sense. They would not agree with the Pharisees in their understanding of this scripture. The Sadducees claimed that the time

to begin to count the *omer*, the fifty days from the Passover, was the day after the regular weekly Sabbath. If the Passover fell on Monday, Wednesday, or Friday, as the case might be, the day after the next weekly Sabbath, or the first day of the week, they would wave the sheaf before the Lord, and begin to count the fifty days.

One thing is certain, however, that whatever day they began to count the fifty days, there was no connection whatever between the Passover and Pentecost feasts and the Sabbath of the Lord. If it were not that there were some in modern times who discuss the subject from this standpoint, the matter of the reckoning of the days between the Passover and the Pentecost would never be considered.

The author has had extensive correspondence with a large number of prominent rabbis concerning this very matter. Although he received a great many replies, every rabbi stated that the Jews never considered that there was any connection between the Passover and the weekly Sabbath. The one had no bearing whatever upon the other. The Pentecost, like the Passover, might fall on any day of the week. The feasts, being movable ones, could have no relation whatever to the weekly rest day of Jehovah, the seventh day of the week, since the Sabbath of the Lord was made long before there were any feasts or any Israelites. The Sabbath of Jehovah belonged to Him, and was given for the human race, for all times and under all conditions. There could therefore be no relation between these festivals and the weekly rest day of Jehovah. That is to say, on whatever day the Pentecost fell, it would make no difference whatever as to what day was the Sabbath of the Lord.

The author wishes to insert a few quotations from prominent rabbis who have written in reference to this:

"The phrase, 'on the morrow after the sabbath,' was

differently interpreted by the Pharisees and the Sadducees. The latter took the word, *Ha-shab-bath*, in its usual restricted sense to refer to Saturday; so that the counting of the seven weeks began on Sunday of the Passover week; so that the Pentecost always fell on Sunday. The Pharisaic rabbis took the word in a general sense, as signifying, 'day of rest;' and referring to the first day of the Passover; so that the 'Feast of Weeks' could fall on any day of the week, except Tuesday, Thursday, or Saturday. In fact, to emphasize this interpretation, the rabbis instituted the custom of actually counting every night for forty-nine days, commencing with the second night of the Passover, 'the morrow after the day of rest.'

"The Karaites, like the ancient Sadducees, take the word, *Shabbath*, in its restricted sense to refer to Saturday; so that they always celebrate the 'Feast of Weeks' on a Sunday."

"There is no connection between the Passover and the weekly Sabbath."

Again, another rabbi says:

"The Passover was and is observed on the fifteenth day of Nisan, regardless of the day of the week on which it falls."

"It has no connection with the weekly Sabbath."

"The Sadducees, a Jewish sect that lived during the second temple, however, began to count it from the first Saturday after Passover."

Many more testimonials might be given to show that there never was any connection whatever between the Sabbath of the Lord and the Passover or Pentecost, as far as the Lord's day is concerned. When we remember that the Sadducees were flourishing at the time of our Lord's sojourn on earth, it is evident that it was their custom at that time to observe the Pentecost on the first day of the week. There is no record anywhere, either in the New Testament or in the Talmud, that the observance of the Pentecost by either Pharisee or Sadducee had anything

whatever to do with the question of the Sabbath of Jehovah. Both Pharisee and Sadducee observed the same Sabbath of the Lord.

This discussion, as to on what day of the week the Pentecost occurred in the year of the ascension of our Lord, is a modern one, and there is no relation between the day of Pentecost and the Lord's day in any sense. It made no difference on what day Pentecost fell; the Sabbath of the Lord was just the same. The day on which the Holy Spirit fell, had nothing whatever to do in relation to the Sabbath of the Lord Jesus.

A very noted and eminent author has said, however, concerning Christ's resurrection that:

"Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord." — *"Desire of Ages,"* pages 785, subscription edition.

Paragraph 4

b. The seven sabbaths mentioned in these verses are the same as though they were written seven weeks. While the word sabbath means rest, the word also has the meaning of seven. But the word seven is the same word as is translated week. Therefore the word sabbath is a term which comprehends the entire week.

To make this thought still more plain, we will cite a custom still prevalent among the orthodox Jews. Each morning at the synagogue service, just at the conclusion of the service, a psalm is selected and read. This particular psalm is read with relation to the day of the week in which it is read. For instance: On the first day of the week, our Sunday, they repeat the twenty-fourth psalm. On the second day of the week, our Monday, they repeat

the forty-eighth psalm. On Tuesday, the third day of the week, they repeat the eighty-second psalm. On the fourth day of the week, our Wednesday, they repeat the ninety-fourth psalm, etc. Each one of these particular psalms is headed like this:

"This is the first in the sabbath, in which the Levites would say in the temple the following psalm."

Then the particular psalm for this very day was read. The psalms are headed in this manner for every day in the week, and each time we find the repetition that this is the certain day in the Sabbath. So they read: This is the first in the Sabbath. This is the second in the Sabbath. This is the third in the Sabbath. etc. Each day was noticed to be one day in the Sabbath. That is, every day was tributary to the Sabbath. When the Sabbath day would come, they would say: This is the Sabbath day, and read the psalm for the Sabbath day. This psalm is the ninety-second. The Sabbath day was the goal. Each day wended toward the Sabbath. The Sabbath comprehended the week; the week came to an end with the Sabbath. After the Sabbath was past, the same manner would be gone through with the next week, and the same thing said concerning each day of the week, and the relation of each day to the Sabbath.

This makes it clear that the week consisted of seven days; the last day of the week was the Sabbath. Each day of the week was simply an integral part of the week or of the Sabbath. There was only one day of the whole week that was a holy day. This day was the last one. When the last day came; that is the seventh day, the Sabbath, the week terminated; all the days had been swallowed up in this last one. In this way, the Sabbath had come to stand in the place of the week. See also "From Judaism to Christianity," pages 356-358.

Paragraph 12

c. In the Mishna, treatise, ראש השנה, *Rosh-Hashona*, New Year, we find the following concerning this festival:

"There are four periods of commencement of years, viz, on the first of Nisan, Esther 3:7. This is the New Year to compute the kings and festivals. The first of Elul, the sixth Jewish month, Neh. 6:15, is a New-year for the tithe of cattle. . . . The first of Tishri, the seventh Jewish month, is a New-year for the ordinary civil year, for the computation of the seventh years, and of the jubilees, Lev. 25:1-6, also for the planting of the trees, and herbs." — *Chapter 1.*

Paragraph 18

d. When comparing the word of God with the Talmudic teachings and the prayers of the Jewish people, it is clear that the command of God concerning the "Blowing of Trumpets" has been greatly perverted. The Jews, while they blow the trumpet a great deal in the synagogue during the two days of this New Year, have made another purpose of this command than the one God originally gave. It is hardly ever called now by the rabbis or by the Jews, "Blowing of Trumpets." The occasion is called the New Year. See Explanatory Note e, this chapter. Instead of observing one day, the first day of the seventh Jewish month, the people are obliged to keep two days as a sabbath. See Explanatory Note e, paragraph 21, chapter 15. While the Lord intended that this day should be a solemn day, a day in which the people should realize the sacredness of its meaning, the Pharisees have made the days mean something different. Originally the one day was one of joy and happiness, and one in which thanks should be given to God. This we see by reading Neh. 8:1-3, 9:12. The rabbis taught that no person should be allowed to eat any food till the close of the morning service. This

service does not usually end till about noon. This rule applies to both young and old, male and female. In the afternoon of the first of these two days, the people repair to a river, and perform a peculiar custom of casting their sins into the river. For further information as to the full meaning of this custom, see "From Judaism to Christianity," page 44.

The rest of the day is strictly kept as a sabbath day. No manner of work is done, and the day is guarded with great sacredness. In the evening, at the close of the first day, the people have to repair to the synagogue for services, and the next day, the second of these holy days, the same sacredness is attached to it, and many devotions are offered to God from the prayer-books.

The rabbis have taught that these days are preparatory days for the judgment. Since they have no sacrificing or other offerings to God, they are obliged to investigate themselves to see if they have been doing more good than bad during the year past. The people are to review their lives to see if they have given much alms (the word alms is a perverted word for righteousness), and if they have studied the law sufficiently. For fear that they may have been deficient along these lines, they offer many prayers, and do what they can during these two days and during the next eight days, by way of penance. In other words, not having any offering to give to God they do what they can to offer human substitution. They are in need of a Saviour, but they do not know how to secure one. This is evident from the prayers they read. Here are a few of their prayers concerning this occasion:

"As the merits and the sins of a man are weighed at the hour of his death, so likewise every year, at the festival of the New-year's day, the sins of every one that cometh into the world are weighed against his merits. Every

one who is found righteous is sealed to life. Every one who is found wicked is sealed to death. But the judgment of the intermediate class is suspended until the day of atonement. If they repent, they are sealed to life; but if not, they are sealed to death." — "*Hilchoth T'shuvah*."

"Every one of the children of men has merits and sins. If his merits exceed his sins, he is righteous. If his sins exceed his merits, he is wicked. If they be half and half, he is a middling or intermediate person." — *Ibid*.

"And this weighing is made not with respect to the number of the merits and the sins, but according to their greatness. There is a merit which may outweigh many sins, as it is said, 'Because in him is found some good thing,' and there are sins which may outweigh many merits. for it is said, 'One sinner destroyeth much good.'" — *Ibid*.

"If a man sin one sin, he gives the preponderance for himself and for all the world to the scale of guilt, and causes destruction. But if he perform one commandment, he gives the preponderance both for himself and all the world to the scale of merit, and causes salvation and deliverance to himself and to them, as it is said, 'The righteous is the foundation of the world,' which means that righteousness gives the world a preponderance in the scale of merit and delivers it. And on this account all the house of Israel are accustomed to abound in almsgiving and in good deeds, and to be diligent in the commandments in the interval between New-year's day and the Day of Atonement more than all the year beside." — *Ibid*.

"Remember the merit of him who said, 'Shall not the Judge of all the earth do right?' O remember the tenor of his prayer in judgment. Before ought was created, didst thou purpose to ordain him the rock from whence the nation was to spring. . . . His wife was on this day endued with youth, to put forth the branch at the age of ninety years. She was appointed as a sign to those who are likened to the rose, who are to pass before thee in judgment on this New-year's Day." — "*Prayers for the New Year*."

e. In paragraph seventeen, attention was called to the fact that the Jews regarded the blowing of the trumpets as

a means of awakening the people from their sins to repentance. One writer, commenting on the meaning of the blowing of the horns, says:

"Rouse ye, rouse ye, from your slumber; awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you." — *Quoted from Edersheim.*

This Hebrew-Christian writer gathered this idea from the sayings of the rabbis. Paul understood well the general teachings of the Mishna on this point; and it would seem as though he had reference to this idea of the blowing of the trumpets and its significance, when writing to some of the churches.

Paragraph 27

f. It should be remembered that all this work of priestly ministrations was designed to teach the people the truth of the real Lamb, offerings, and shed blood, to be fulfilled in the Messiah and in His work for men. For the apostle plainly states that in the performance of this typical work there is still a remembrance of sin. Heb. 10:5.

Paragraph 32

g. The author appreciates the fact that the opinion of a large class is that the scapegoat represents one other phase of the work of Christ's atonement. But the type, the Scripture, the plan of redemption, will not admit of such a conclusion, and for these reasons:

1. The Lord's lot, or the Lord's goat, accomplished every thing which was necessary to save and to redeem completely the sinner and the world. This goat was offered as a, חטאת, *Cha-tos*, sin-offering. In the fourth chapter of Leviticus, where the sin-offerings are introduced, they are all sacrificed to bear the *sins* of the people. They are all offered as, חטאת, *Cha-tos*, sin-offering. When the penitent sinner saw in this animal his typical substitute, he was forgiven of his

sins, and for him through the blood of this animal, there was an atonement made. Lev. 4: 20, 26, 31. Hence the, חטאת, *Cha-tos*, sin-offering, was sufficient to fully meet the requirements of the sinner.

This being true, the, חטאת, *Cha-tos*, sin-offering, which was offered on the Day of Atonement, was ample to do all that was necessary for the blotting out of the sins of the people.

2. The real virtue in this Lord's goat offered on the Day of Atonement was the shedding of its blood, both for the people and for the sanctuary. Lev. 16: 15. And we know that without the shedding of blood there can be no remission of sins. Heb. 9: 22. This is because the life, the blood, makes the atonement for the soul. Lev. 17: 11. There was nothing, however, about the Azazel that had any blood shed or sprinkled. It was not offered as an offering for sin, neither was its blood used for any remission of sin. Christ, the antitype of the Lord's goat, accomplished all this for man, as has been clearly shown thus far in this work. He was the Sin-offering, and He bore the sins of the people in His own body. Through the shedding of His own blood there can be forgiveness or remission or the blotting out of sin. Hence there was nothing about the Azazel that assisted in illustrating Christ's work of atonement for man.

3. That the Azazel, or scapegoat, does represent Satan or the devil is evident, because all the sins of the righteous are laid upon him, and he will have to bear their sins, since he is the originator of sin, and since he is the one who tempts the righteous to sin, after they have been forgiven through the efficacy of Christ's atonement. Christ put Himself in the place of man, and bore man's sins (2 Cor. 5: 21) that man might not die for his own penalty of sin. In other words, Jesus became man's Substitute. But the wicked who do not accept of Christ's atonement, the shed blood, and of

the Saviour's righteous life for their salvation, will have to bear their own sins. Rom. 6:23; Eze. 18:4, 20. So the devil who is the cause of all the sins of the righteous, will have to be responsible for all those sins which have been confessed and pardoned through the blood of Christ, even as the Azazel was made responsible for the carrying away of those sins on the day of Atonement which were forgiven and blotted out, after the priest came out of the holy place of the earthly sanctuary.

It should be remembered that, although He died for all men, Christ is neither valued nor appreciated until the sinner accepts Him as his Saviour.* All who die in their sins and do not accept Jesus, for them the atonement of the blessed Christ is made practically in vain. 2 Cor. 6:1.

It is not till after a man accepts the atoning blood of Christ that Satan tempts him to sin the most. The sinner does not realize his sin, till he has gotten a glimpse of Calvary. Then sin becomes to the sinner exceeding sinful. Then it is that the devil desires to overthrow the child of God. The responsibility for the sins which the man commits, after he has been pardoned through the blood of Christ, belongs to Satan. If the man has been tempted to sin and continues in sin,—after he has been forgiven,—and dies in those sins, by such conduct he shows he prefers his sins to accepting the pardon through Christ. Eze. 18:24. If, however, he has been tempted to sin, and has yielded to sin, then seeks forgiveness through the shed blood of Christ, the death of Christ is efficacious for the sins of that sinner. 1 John 2:1.

The sins which the sinner has committed after he has accepted Christ, should be borne by Satan. The Lord Jesus died, and made it possible that man might be reconciled to God. Rom. 5:10. The devil does not want man reconciled to His Lord and to his God. Satan wants man



Greetings at the Close of Day of Atonement

to continue in sin. Rom. 6:1. It is but right and just, therefore, that Satan, the Azazel, should bear the sins of the forgiven sinner, when the life's record of the sinner is made up, or when the sins are blotted out in the great anti-typical Day of Atonement, should the forgiven sinner be alive at that time.

One eminent authority has said concerning this point:

"For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus, will suffer for the penalty of their own sins."

"Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment."—*"Spiritual Gifts," fourth edition, pages 47, 141.*

We should keep distinctly before us the work of Christ, and the work of the devil against the saints of God.

The preceding statements make the type, the Scripture, and the plan of redemption all in harmony. So we see that the Lord's goat represented Christ, and the Azazel, or scape-goat, represented Satan, the devil.

Paragraph 33

h. The Bible computation of months is thirty days to the month. In Gen. 7:11, the Scripture states that the flood began on the seventeenth day of the second month; the flood started to abate the seventeenth day of the seventh month, and the ark rested on Mount Ararat. Gen. 8:4. This would give just five months from the time that the waters began to flood the earth until they commenced to subside. For example:

Month 7	Day 17, waters diminish.
Month 2	Day 17, flood began.
<u>Months 5</u>	<u>Days 0</u>

But we read that the flood prevailed upon the earth one hundred and fifty days. Gen. 7:24. The Scripture also says that at the close of the one hundred and fifty days the waters began to abate. Gen. 8:3. This shows us, there-

fore, that from the time the flood began to the time the waters abated, there were just one hundred and fifty days. This would show to us clearly that the five months would be equal to the one hundred and fifty days. The Bible in both the places is talking of the same event and of the same length of time. See Gen. 7:11; 8:4; 7:24; 8:3. By dividing the one hundred and fifty days by five, we would have for an answer thirty. This would give us thirty days to the month from the Scripture:

150 days=5 months. $150 \div 5 = 30$. This makes thirty days equal to one month.

Paragraph 44

i. The following is part of a prayer that is offered on the Day of Atonement in the synagogue worship:

"And because of the abundance of our sins, we have no burnt offering, nor sin-offering, no staves for the holy ark, no peace nor any meat-offerings, nor lot nor any heavenly fire, . . . *no sanctuary nor any sprinkling of the blood*, no tresspass-offering nor any sacrificing, no purifying with ashes, no red heifer, no Jerusalem nor any Lebanon, no laver nor any bread of the presence, no altar nor evening sacrifice, . . . no veil nor any atonement, . . . and all this because of the abundance of our sins and the sins of our forefathers. We are diminished, and have not these things; and since that time, we have been destitute of these things."
—"Prayers for the Day of Atonement," *Mu-saph La-youm Kippur*, section *Mu-saph*.



Eating in a Booth During the Feast of Tabernacles

CHAPTER XVII

THE FESTIVALS AND THE FASTS

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” John 7: 37, 38.

(553)

THE FEAST OF TABERNACLES

IT was said by one on a certain occasion, that the best of the wine was saved for the last of the feast.¹ This saying has significance when applied to this feast of the Lord. While all the festivals were designed to mean much to the people, as viewed in the light of the Lord Jesus, if they only understood them, the Feast of Tabernacles was the crowning one of all, especially so from the standpoint of outward joy and happiness.

2. This feast, as has already been mentioned, was observed in the seventh Jewish month,² beginning on the fifteenth day, and lasting for seven days,³ although there was an eighth day connected with this,⁴ upon which no work should be done. The first and the last days were to be festival sabbaths.⁵ Many were the offerings to be sacrificed to the Lord during these days,⁶ in addition to the regular offerings. This festival was to commemorate the ingathering of the harvests of the field, hence was called "The Feast of Ingathering."⁷ It was sometimes called "The Feast of Booths," because during these days the people were commanded to dwell in booths.^{8(a)} It was this command that was lost sight of for nearly a thousand years, and was not discovered until after the restora-

¹John 2:10. ²Lev. 23:33, 34. ³Num. 29:12. ⁴Lev. 23:39.

⁵Lev. 23:35, 36.

⁶Num. 29:12-39.

⁷Ex. 23:16, second clause. ⁸Lev. 23:42.

tion from Babylon, when Ezra read it to the people from the book of the law.⁹(b)

3. This feast was intended to keep before the minds of the people the completed work of the Messiah. When His labors shall be finished, what great joy and gladness will take place, both in earth and in heaven!¹⁰ His labors will be rewarded;¹¹ His redemptive work will be completed; His salvation gloriously triumphant. Hence in a special manner was this festival to be one of joy and happiness.¹²

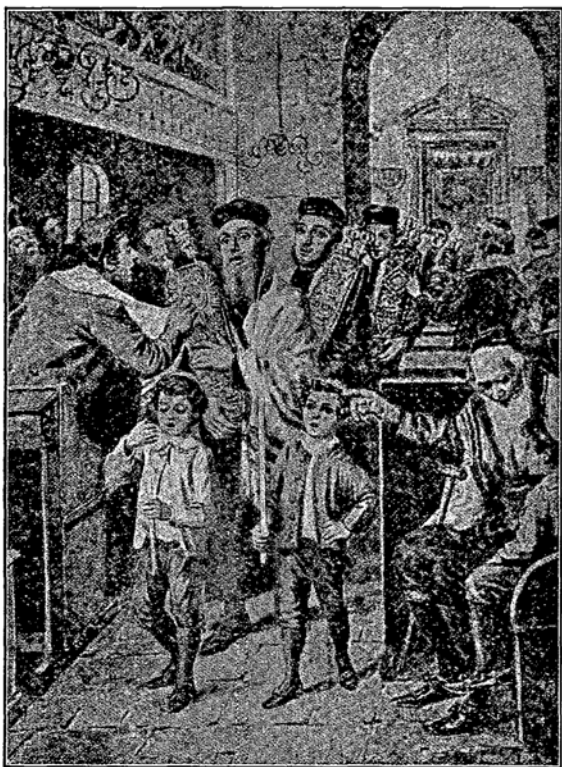
4. With the passing of each day, the joy was intensified; the services and sacrifices were attended with a great deal of pleasure and happiness; and every one who was at Jerusalem and who attended this feast realized a large measure of joy. This state of affairs had grown remarkably till the time of Christ, especially since its discovery in the days of Ezra; and the Saviour, always ready to have people see that all things in Moses and in the prophets were fulfilled in Him, while in the temple on the last day of this feast, which was called the "Rejoicing of the Law," made a remarkable application of the festival to Himself.

JESUS' APPEAL TO THE PEOPLE

5. While the sacrifice was being prepared on this day, a priest went to the Pool of Siloam, amid a great procession of musicians and singers, and took therefrom about a quart of water. This he carried in

⁹Neh. 8: 13-17. ¹⁰Deut. 16: 13, 14; Rev. 7: 9-12; Rev. 5: 13.

¹¹Isa. 53: 11, 12. ¹²Deut. 16: 14.



People Rejoicing in the Law, the last Day of the Feast

a golden pitcher. The water was then carried up to the altar, and placed in a basin at the base of the altar.(c) While this procession was passing, and all the people were rejoicing in what was being done, amid all the demonstration of joy, Jesus cried aloud to the multitudes:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."¹³

6. How this must have arrested the attention of the people; for He referred to certain scriptures as its fulfilment. And of these scriptures we find the following:

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.(d) And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."¹⁴

7. If the Jews had only then seen the meaning and the intent of that whole service as the Saviour brought it to their attention, what a wonderful feast they would have had, and what great rejoicing! Certainly this must have made a great impression upon the people. Right in the midst of all the vast multitudes, and when the priests and leaders had them under their control, for Christ to make this ringing announcement which was echoed and re-echoed through the entire temple building, must have struck terror to the hearts of these leaders. It also had the tendency to draw from many of the people the saying:

"This is the Christ."

"Of a truth this is the Prophet."¹⁵

8. Had they only opened their hearts to believe and

¹³John 7:37, 38. ¹⁴Isa. 12:2-4; see 44:3. ¹⁵John 7:40, 41.

receive this announcement, how many might have drawn from the great Siloam, the Sent(e) of God, the River of living water, and might have received the fulness of the blessed Spirit.

ANOTHER LESSON

9. In order still to impress upon them precious lessons which they might learn from this feast, another incident happened by which He sought to make clear that this feast found its fulfilment in Him. One pleasing characteristic of the occasion in the days of the Saviour was the way the temple was lighted. Everything was illuminated in the temple, and the light shone most gloriously.(f) This was to add to their joy and happiness. So the day after the incident previously mentioned, He called the attention of the people to the lights that were yet burning in the sacred house, and said:

"I am the light of the world. He that followeth me shall not walk in darkness."¹⁶

And before the feast was completed, Jesus opened the eyes of the blind man,¹⁷ to demonstrate to them that He was the light of the world. If they would only in those lights recognize Him, then the feast would be blessed light to their hearts. It is not surprising then that John should have heard from the lips of Jesus these words repeated so many times:

"I am Alpha and Omega, the beginning and the ending," "the first and the last."¹⁸

¹⁶John 8: 12.

¹⁷John 9: 3-10.

¹⁸Rev. 1: 8, 11, 17; 2: 8; 21: 6; 22: 13.

10. Everything in nature rightly understood and interpreted was to make manifest the Lord Jesus. The books of the Bible and the book of Nature are God's two witnesses that all things speak of Him. Sin has so blinded the human heart that, though Nature does speak of Him, the mind of man is blinded to the fact.

11. One eminent authority writing of this very point, in connection with the crucifixion of Christ, says:

"With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author."—*"Desire of Ages," subscription edition, page 753.*

"The Jewish leaders were unchanged by the events they had witnessed. Their hatred of Jesus had not abated. The darkness that had mantled the earth at the crucifixion was not more dense than that which still enveloped the minds of the priests and rulers. At His birth the star had known Christ, and had guided the wise men to the manger where He lay. The heavenly hosts had known Him, and had sung His praise over the plains of Bethlehem. The sea had known His voice, and had obeyed His command. Disease and death had recognized His authority, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature had known Christ, and had borne witness to His divinity. But the priests and rulers of Israel knew not the Son of God."—*"Desire of Ages," subscription edition, pages 770, 771.*

Yes, He is the all in all. Blessed be His name.

THE COMPLETED FEAST

12. While many things in this festival revealed Jesus as the Christ, and showed His salvation to the thirsty and darkened soul, its completeness will be realized at His glorious appearing. The festival was to commemorate the ingathering of the harvest.¹⁹ When the crops had ripened, and the field had brought forth an abundant harvest, the sickle had been put in, and the fruits gathered into the garners, the people could surely have reason to be glad and rejoice.²⁰

13. So the Son of man, the Messiah, the Deliverer, who came to this earth to sow seeds of truth in the hearts of men, when He shall send forth His angels with the sound of a trumpet²¹ to reap the harvest of the earth,²² to gather into His garner the fruits of His toil and effort,—shall have great occasion to be glad and to joy in great abundance.²³ Then the first-fruits and the gathered harvest shall, together with the Sower, cause the arches of heaven to echo and re-echo with songs of gladness, praise, honor, and glory,²⁴ as the song of Moses, the servant of God, and of the Lamb,²⁵ shall be sung by every person in earth, under the earth, in the sea, ascribing praise, glory, and honor to Him who sitteth on the throne and to the Lamb.²⁶

14. What a blessed thought to know that that day

¹⁹Ex. 23: 16. ²⁰Deut. 16: 14. ²¹Matt. 24: 31.

²²Matt. 13: 39; Rev. 14: 14; 17; Matt. 3: 12.

²³Isa. 53: 11. ²⁴Rev. 5: 13; 7: 9, 10.

²⁵Rev. 15: 3. ²⁶Rev. 5: 13.

is hastening;²⁷ that even now the reapers are getting ready to gather the harvest of souls.²⁸ Soon the Master will descend with all the holy angels,²⁹ and gather His elect from the four winds, from one end of heaven even to the other. Then with Abraham, Isaac, and Jacob,³⁰ with all the true and faithful servants of God³¹ we shall observe the great Feast of Tabernacles. Oh what a blessed rejoicing that will be!

FEAST OF DEDICATION

15. Thus far we have considered the feasts, festivals, and the fast which were given to the people by the mouth of Moses. But later as circumstances arose among the Jews, other feasts and fasts were introduced. Not all of these, however, are spoken of in the Scriptures. Two other feasts are spoken of in Scripture: "Feast of Dedication,"³² and the "Feast of Purim."³³ The former is observed about December, in the month of Chisleu. It was instituted about 164 B. C. by Judas Maccabeus, after the Greeks were conquered, the temple recovered by the Maccabees, the polluted altar restored to its proper place, and the worship of God properly conducted.

HOW AND WHY OBSERVED

16. The real significance of the feast, however, is not generally known. Such men as Josephus, as well as other notable writers, differ as to the origin of the feast, though tradition has it that when the temple

²⁷Zeph. 1: 14. ²⁸Rev. 14: 6-14. ²⁹Matt. 25: 31. ³⁰Matt. 8: 11.

³¹Luke 13: 29. ³²John 10: 22. ³³Esther 9: 20-22, 32.

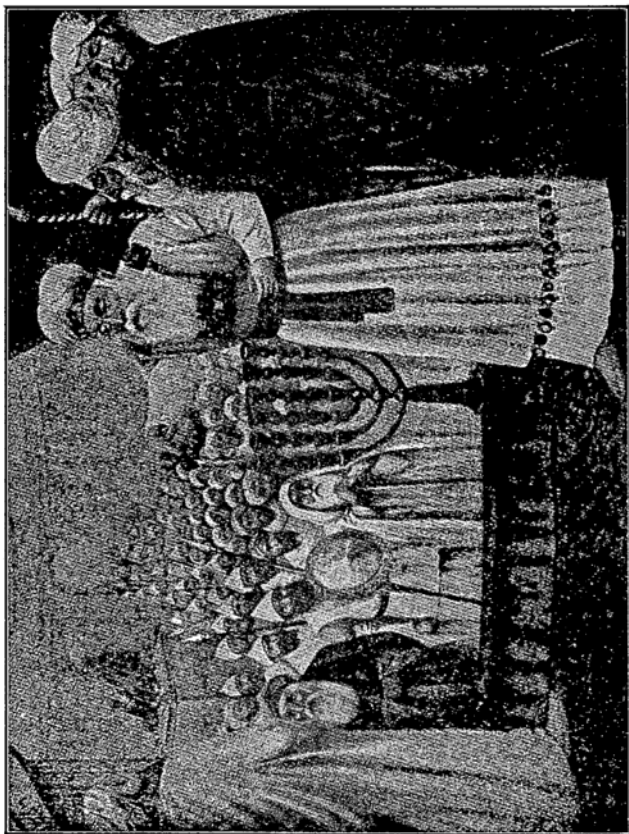
was restored, there was found only one jar of oil on hand, sealed with the high priest's signet, with which to feed the candlestick. This, it is true, was pure oil, but was insufficient to carry on the work for one single day. To the surprise of all, the flagon never failed for eight days, the length of time it took to secure a supply. In order to commemorate this wonderful miracle, the people were commanded to illuminate the temple for that length of time, and also to do the same thing in all private houses, as well as in the synagogues. Hence the custom is on the first night of the festival to light one light, the next night two; and so on every night till the eighth night, when the whole eight were to be lighted. During these days no public fasting was allowed, and the people in general were given over to joy and gladness.

17. It was on one of these occasions that we have the Saviour's experience in the temple with the Jews, when they inquired of Him if He were the Christ.³⁴ If they could only have seen Him as the One who was ready to pour the oil of His grace into their souls, even as they believed the miraculous supply of oil was given with which to feed the candlestick, then they would have received Him as the Anointed One, whom God anointed³⁵ with His holy oil,³⁶ and who in turn would have anointed them with the Holy Ghost and with power.³⁷

³⁴John 10: 22-24. ³⁵Ps. 2: 6, margin. ³⁶Ps. 45: 7;
Heb. 1: 8, 9. ³⁷Acts 2: 38.

FEAST OF PURIM

18. These are all the feasts spoken of in the Bible, except the Feast of Purim, though there were others that the Jews celebrated in Christ's day, and which are still observed. The Feast of Purim was to com-



Commemorating the Miraculous Lights in the Temple

memorate their deliverance from the wicked Haman,³⁸ who desired to destroy all the Jews in the Persian realm. This day to the Jews is a day of feasting and mirth. Banquets, parties, and receptions are held everywhere. (g)

FEAST DURING THE OMER

19. Then there is one day during the omer,—the time from the Passover to the Pentecost, (h) —the thirty-third day, called, לַג לֵעוֹמֵר, *Lag-la-Omer*; the word *Lag*, being a combination of two Hebrew letters, *Lamed*, equivalent numerically to *thirty*; and *Gimel*, equivalent numerically to *three*; hence it is known as the thirty-third day of the counting of the omer.

20. On nearly all these feasts the orthodox Jew ceases from labor, and considers the observance of the feast a religious devotion. To many of the people they are burdens, heavy to be borne, as it means a loss of labor and means.

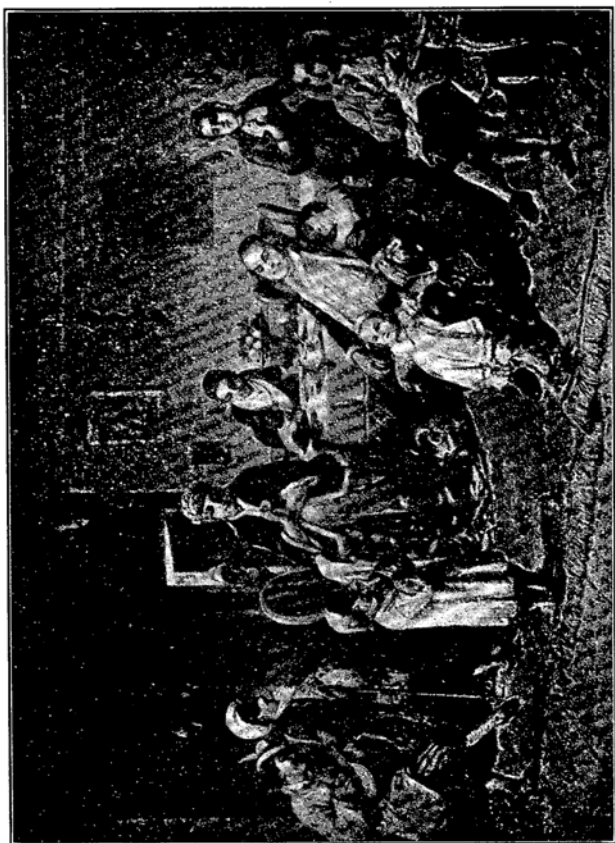
“If the Son therefore shall make you free, ye shall be free indeed.”³⁹

In Christ there is a continuous feast; He satisfies the desires of every longing soul.⁴⁰

THE FASTS

21. The Lord originally commanded only the one fast, the Day of Atonement. But there were a number added later, on account of conditions which arose at different times. It was generally true in the ex-

³⁸Esther 3:5, 6. ³⁹John 8:36. ⁴⁰Hag. 2:7; Ps. 37:4.



Celebrating the Feast of Purim

perience of Israel that when they reached a place where they were brought into great straits, they spent a season in fasting and prayer, and the Lord always signally answered their desires, in giving them victory.⁴¹ But we find there are several fasts mentioned

⁴¹2 Chron. 20 : 3 ; Ezra 8 : 21 ; Jer. 36 : 9.

in the Bible, which have at least some significance, and might be of interest to the reader.

FAST OF THE FOURTH MONTH

22. The first time we meet with this fast is in Zechariah's prophecy.⁴² This fast was observed on the seventeenth day of the month. It originated in Babylon during the captivity. The cause for the fast was the besieging of the first temple by Nebuchadnezzar on the ninth day of the month, and the siege of the second temple by Titus on the seventeenth day of the month. Should the seventeenth day fall on the Sabbath, the fast is observed the next day. The only fast day in the year that the Jews observe on the Sabbath is the Day of Atonement. No other fast is allowed to be observed that day. The reason for this is that the Lord said that the people should call the Sabbath a delight, the holy of the Lord, honorable.⁴³ And the people regarded a day of fasting as a matter of distress and sadness rather than of delight.

THE FAST OF THE FIFTH MONTH

23. Soon after this fast was inaugurated, or about the commencement of the Babylonian captivity, the fast of the fifth month was instituted.⁴⁴ On this day, *it is said*, five things occurred, as reasons why the people should fast.

a. The temple at Jerusalem was destroyed by Nebuchadnezzar on this day.⁴⁵

⁴²Zech. 8: 19. ⁴³Isa. 58: 13. ⁴⁴Zech. 7: 3;
8: 19. ⁴⁵Jer. 52: 12-14.

b. The temple was also destroyed on this day by Titus, the Roman general.

c. On this day it was decreed in the wilderness that the children of Israel should not enter into the promised land, but that their carcasses should fall in the wilderness.⁴⁶

d. On this day the Scripture was literally fulfilled which said that:

"Zion shall be ploughed as a field."⁴⁷

One, Turnus Rufus, a Roman centurion, passed over the site of Mount Zion with the plowshare.

e. On this day Bar-Cochba, the false Messiah of the second century, whose cause was espoused by Rabbi Akiba, one of the greatest and most scholarly of rabbis, was driven to the city of Bither, where he was killed. About four hundred thousand persons lost their lives with him, and many more thousand were taken captives.

HOW THIS FAST IS OBSERVED

24. During this day the Jews spend most of their time in mourning at the synagogue service, on account of their sins and those of their fathers, and in visiting the dead at the cemeteries, and in a general penitent manner. Everything in the synagogue is stripped of its adornments; the minister in the evening of the day, reads the book of Lamentations, while seated on a very low stool, with a lighted candle by his side; the same reading is repeated the next morn-

⁴⁶Num. 14: 28-33. ⁴⁷Jer. 26: 18; Micah 3: 12.

ing. Save the Sabbaths, this is the only morning in the year when the talith, scarf, or garment, with phylacteries are not worn, as mentioned in chapter six, paragraphs 4 to 23.

25. Instead of observing those days of fasts to commemorate the sins of their fathers, how much better it would be for the children of Abraham, if they considered what those sins were, and then turned into the path of righteousness, by breaking away from the wicked course of their fathers. This is no doubt the reason why Jesus said to the Jews, ye are partakers of the sins of your fathers.⁴⁸ By doing as their fathers did, when they knew their fathers sinned, and not repenting of their own course, the people showed that had they lived in those days, they would have done the same. If they had only believed in the Lord Jesus, and accepted Him as their Saviour, then Jerusalem would never have been destroyed.⁴⁹ But Jesus said that not a stone would be left of the temple, that would not be thrown down.⁵⁰ Then every time that the Jew fasts on this day, he is simply proving that Jesus is the Christ.

FAST OF THE SEVENTH MONTH

26. This month contains two fasts, the one on the tenth day, the Day of Atonement, and the one on the second day. The reason for the observance of this latter fast was said to be the death of Gedaliah and

⁴⁸Matt. 23: 30, 31. ⁴⁹Jer. 17: 25. ⁵⁰Mark 13: 1, 2.

his companions at Mizpah.⁵¹ It is not generally observed, save by the most strict and pious of the people.

OTHER FASTS

27. In addition to these public fasts, there were more than twenty other fasts during the year, both public and private. Of these we might especially note the ones the Pharisee speaks of:

"I fast twice in the week."⁵²

These were on Monday and Thursday. The tradition says that Moses went up to Mount Sinai the second time to receive the tables of the law on Thursday, and came down on Monday; and because of this these Pharisees fasted. But it was rather done because of what merit they thought they received therefrom; all of which serves to illustrate the Saviour's words:

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others."⁵³

28. By performing these things the Pharisees thought they were gaining righteousness; and were thereby greater favorites in heaven than others. But the Lord says He looks not on the outward person, but on the heart.⁵⁴ And the blood of Jesus Christ His Son cleanses from all sin.⁵⁵

HOW THE CHURCH MAY GET POWER

29. The Saviour said that the time would come

⁵¹Jer. 41: 1-3.

⁵²Luke 18: 12.

⁵³Luke 18: 9.

⁵⁴1 Sam. 16: 7. ⁵⁵1 John 1: 7.

when His disciples would fast after He left them;⁵⁶ but the object of these fasts was to seek for purity of life through Jesus only, and better to know and understand the will of Christ Jesus.⁵⁷

30. If the church of to-day were to do more of this kind of fasting, the Holy Spirit would be poured out in greater measure; God's work in the world would be blessed and prospered; and many souls would be brought to King Jesus, who fasted many a day for His followers.

⁵⁶Matt. 9:15. ⁵⁷Acts 13:2; 14:23.

CHAPTER XVII

EXPLANATORY NOTES

Paragraph 2

a. In the tract, "Succah," of the Mishna, we find the following on the making of the booth, or succah:

"A succah which is above twenty *amoth*, thirty feet high, is not according to law. Rabbi Jehudah declares it is allowable. One which is not ten hands high, three feet, which has not three walls, or which is more exposed to the sun than to the shade, is not valid. An old succah, the school of Shammi holds not lawful; but the school of Hillel permits it. What is considered an old booth?—One that has been built thirty days before the festival; but if it was constructed on purpose for the festival, even though it were a year old, it is lawful."

"If a man build his succah beneath a tree, it is as though he had built it in a house. Should he construct one booth above another, the upper one is lawful, but the other is invalid. Rabbi Jehudah said, 'Should the upper one be not inhabited, the lower one is valid.'"—*Chapters 1 and 2.*

b. There seems to be something remarkable about this festival. This feast of booths was neither known nor observed for more than a thousand years, from the days of Joshua the son of Nun, till after the Israelites had returned from the Babylonian captivity. During this period of nearly eleven hundred years, some of the most mighty men of God lived and died. There was Samuel, David, Eli-sha, Elijah (he was translated), etc., and nearly all the greater prophets, as well as most of the lesser prophets. Yet none of these good men of God ever observed this festival. But when the Lord revealed this lost truth, to the men of God living at the time of its discovery, they were rejoiced, and were glad in God that

it had been found. It would have been a very easy matter for the leaders as well as for the laity to say that since there had so many good men of God lived before this time, who had not observed the feast of booths, it was unnecessary for the people now to observe it. It would have been a very easy matter to have argued that since it was one of the non-essentials of the Bible, the Lord did not require it of the people. If it had been one of the truths which were essential and necessary, surely the Lord would have revealed it to one or more of the prophets of God, and these holy prophets would have restored it to the people. They did not do so; they did not know anything about it as far as we know from the record of Scripture. God did not hold them responsible for it either.

What a great and impressive lesson this is for the church of the twentieth century. When a truth is revealed from God's word at the present time, modern Christendom is prone to say, It can not be so; for the great and good men who have lived for many years and those who live to-day do not see it nor do they believe it. If it were necessary or essential, they certainly would observe it. The experience brought to view in the word of God concerning this festival of tabernacles ought to satisfy every child of God that men are not the inspired guides to their fellows. The Lord has given His church a standard of righteousness and truth. There is a sure guide to lead God's children. This experience was no doubt placed on record to teach God's people in future times how important it is for every child of God to believe and to obey everything the Lord says. The word of the Lord is the only sure guide for the Christian to follow.

Paragraph 5

c. A few statements from the Mishna concerning the carrying of the water, may be of interest to the reader:

"How was the pouring of the water?—A golden pitcher that held three lugs, a quart, was filled from the brook Siloah, Siloam. When they came with it to the water gate, they blew a blast, a long note, and another blast. The priest then ascended the stair of the altar, and turned to the left; two silver basins stood there. . . . Each was perforated with a small hole, like a nostril, at the bottom. The one for the wine was somewhat wider, the other for the water, narrower, that both might get empty at once. The one to the west, was for the water; the other, to the east, for wine. . . . The music played during the drawing of the water. . . . The rabbis said, 'He who has not witnessed the rejoicings at the water-drawing, has, throughout his whole life, witnessed no real rejoicing.'"

From these statements one can appreciate the crowds that must have thronged the temple at this period, and how every heart must have throbbed as the water was being carried to the altar. The Saviour understanding so well the meaning of this service, as the people understood it, must have created considerable excitement when He called their attention to Himself as the fulfilment of this beautiful service.

Paragraph 6

d. The words, *save, savior, salvation*, all come from the same Hebrew root from which we get the word Jesus. It is a fact that every Saturday night, at the close of the Sabbath, the orthodox Jews have an interesting service, where they use the word Jesus two or three times. This service is called, *Hav-dalah*, הַבְּרִילָה, to divide. It is the service which divides the Sabbath from the rest of the week. See "From Judaism to Christianity," page 358.

When the Jews repeat this scripture found in Isaiah 12, three times do they use the word which applies to salvation through Jesus. The words they use in the Hebrew are as though they prayed in this manner:

"Behold, God is my Jesus; I will trust, and not be

afraid: for the Lord Jehovah is my strength and my song; He also is become my Jesus. Therefore with joy shall ye draw water out of the wells of Jesus." Isa. 12: 2, 3.

Thus the Saviour gave them a treble opportunity of knowing Him, through the service they were performing. The service was a fulfilment of Him. See Explanatory Note e, paragraph 8; and Explanatory Note f, paragraph 9. In this way, too, the words of the law were fulfilled:

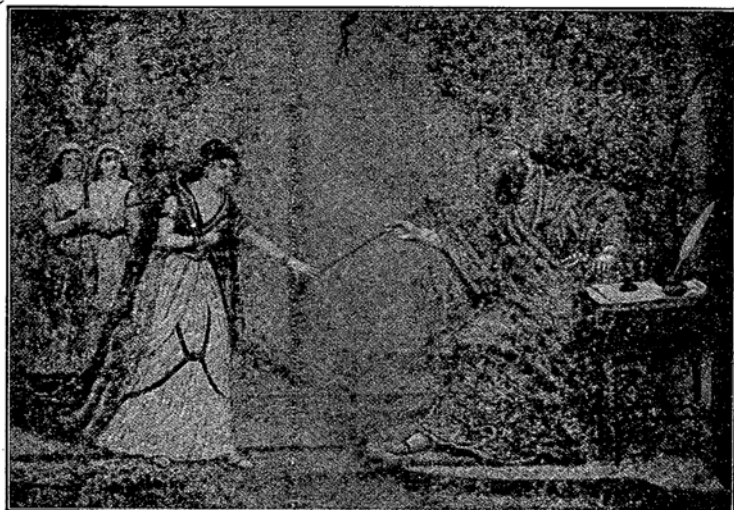
"Out of the mouth of two or three witnesses shall every word be established."

Paragraph 8

e. The word *Siloam* is an intensely interesting word, and is full of meaning. The word originally was from the same root as Shiloh, שִׁלֹה. This word, Shiloh, is first found in Gen. 49:10. The great Onkelos, who wrote his famous *Targum*, commentary, on the Pentateuch, says that this term, Shiloh, in Gen. 49:10, means Messiah. He so translates the word in his commentary. In this position he is sustained by such learned men as Kimchi, Ben Ganach, etc.

Then from the same root we have the word Shiloah. Neh. 3:15; Isa. 8:6. This word in these texts is used for the brook. But the word, *Shiloah*, is in the Hebrew, *She-lo-ach*, שֶׁלֹאֲךְ. And the word *She-lo-ach*, means a messenger, or sent. Hence the Shiloh of Gen. 49:10, the Shiloah of the books of Nehemiah and Isaiah, all come from the same root word. But the word *Siloam* comes from the same root, and the waters of *Siloam* are the same waters as the waters of Shiloah. John. 9:7.

Therefore when the Saviour called the attention of the people to drink of Him, He was practically telling them that He was the *Shiloh*, the Messiah; and in Him were the waters of the *She-lo-ach*, the Sent One of God.



Ahasuerus Putting Forth the Scepter to Queen Esther

Thus the truth must have been a beautiful and an impressive one, if the people would only have opened their ears to hear it, and opened their eyes to see Him.

Paragraph 9

f. Concerning the lighting of the temple during this festival, in the days of the Saviour, the Mishna has the following:

"At the expiration of the first holy day of the festival they descended into the women's court, where great preparations were made for the rejoicing. Four golden candelabras were placed there, with four golden basins to each candelabra. Then a ladder was placed to each candelabra, on which stood a youth of the priestly tribe, holding a jar of oil, containing one hundred and twenty lugs, forty quarts, with which he replenished the basins."

"The cast off breeches and belts of the priests were

torn into shreds for wicks, which they lighted. There was not a court in Jerusalem that was not illuminated by the lights of the water-drawing."

"Pious and distinguished men danced before the people with lighted flambeaux in their hands, and sang hymns and praises before them; and the Levites accompanied them with harps, psalteries, cymbals, and numberless musical instruments."—"Succah," chapters 1-3.

How beautifully appropriate for the Saviour to present Himself at such a time as the real and the true Light. Of course the people in a measure appreciated that when the Messiah came He would be the light for the people. They taught that He would be a light for both the Jew and the Gentile. Isa. 60:1; 9:1, 2. This testimony of His was but an added evidence to the Jews at that time and under those circumstances that He was the Messiah.

Paragraph 18

g. There is an entire tract of the Mishna, having a number of chapters, devoted to the manner this feast should be observed. It contains scores of laws and observances. The treatise is entitled, "*Megillah*," or the scroll of Esther. The traditional teaching placed on this festival is an illustration of how men will exalt their own ideas of the word of God rather than teach the people the importance of obeying the truth of the Scriptures. While there is no special message in the Bible that the Lord told the Jews to annually commemorate this day as a feast day, it might not be out of harmony for Israel to recount every year at an anniversary the wonderful dealings of God with their ancestors in delivering them at a time when they were in deadly peril. But there is something about the whole affair of the observance of this day which so stamps it as the carrying out of the glories of men through the abundance of their human traditions, that the whole of the Bible with

all its teachings has become secondary and subordinate to the laws of this day. Here is a statement from the Talmud concerning the importance of the observance of this feast of Purim and the reading of the Megillah, the book of Esther:

"The reading of the *Megillah*, the book of Esther, in its time is an affirmative precept according to the words of the scribes, and it is known that this is an ordinance of the prophets. The obligation to read it rests upon all, men, women, and proselytes, and freed slaves. Children are also to be accustomed to the reading of it. Even priests in their service are to neglect their service, and to come and hear the reading of the Megillah.

"In like manner the study of the law is to be omitted, and all the rest of the commandments of the law, all of which give way to the reading of the Megillah; but there is nothing to which the reading of the Megillah is to give way, except that particular class of dead persons called, the dead of the commandment."—"*Hilchoth Megillah*."

What a shocking thing it is when men place their own traditions upon the word of God, and make of little consequence the truths which God has especially commanded to be observed. This is a valuable lesson for the church in these days.

Paragraph 19

- h. See Explanatory Note a, chapter 16, paragraph 2.



Searchlight of Prophecy

CHAPTER XVIII

A REMARKABLE PROPHECY, AND ITS FULFILMENT

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Peter 1: 19, 20.

WAITING FOR THE MESSIAH

EVERY pious and devoted Israelite that lived before Christ came to the earth, longed for the privilege and the opportunity of seeing Him.

(578)

Whether he were a prophet, priest, or king, his one desire was to set his eyes upon the Messiah.¹ That this was so is evident from the Saviour's own words:

"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."²

And the apostle Peter speaks a little later in this manner:

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."³

GOD PROPHESIED THE TIME

2. God, however, had made a prediction that the Messiah in person should come at a definite time; and this all the people might have known.⁴ Had they only studied the word of God as diligently as they heeded the traditions of men, they would have learned of this, and then would have been prepared to meet Him.

3. Strange as it seemed to the Jews, and strange as it may seem to the people of the present time, nearly five hundred years before Christ appeared in the flesh as the Messiah, there was a prediction made that He would

¹Luke 2: 25-30, 38. ²Matt. 13: 16, 17. ³1 Peter 1: 9-11.

⁴Luke 19: 44; 1: 68-70.

come; the very year, yes, even the month, of His coming was announced.⁵ This was certainly a remarkable incident, and in a measure the Jews appreciated it; but its full force and significance they never understood.

A SINGULAR STATEMENT

4. After the Saviour was baptized, and John was imprisoned, Jesus came into Galilee, preaching the gospel of the kingdom of God;⁶ and He said:

"*The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel."⁷

5. This no doubt has been considered by many at the present time as a singular statement, even as it was thought to be by the people in Christ's day. (a) Yet it need not have been so regarded, had they only studied the word of God. From the expression itself and the manner it was told, it is evident that the people should have known what He meant, even as He asked Nicodemus, when speaking to him of the new birth:

"Art thou a master of Israel, and knowest not these things?"⁸

clearly indicating that he ought to have known, and his ignorance was without excuse.

6. "The time is fulfilled."⁹

What time? This no doubt was the question that many must have asked. Yet it must have been clear to them that *the time* had something to do with the kingdom of heaven, and with the Messiah in bringing the

⁵Gal. 4: 4. ⁶Matt. 4: 12-23. ⁷Mark 1: 14, 15.

⁸John 3: 10. ⁹Mark 1: 15.

kingdom to men. Is there then a prophecy that the Jews might have known concerning this time, and thus have been definitely prepared for the Messiah? If so, we can better appreciate the meaning of their stumbling over Him as the Christ.¹⁰ Possibly, too, we may discover that the Lord has included in this great prophecy certain predictions which affect the church of to-day in connection with Christ's second advent.

THE WONDERFUL PROPHECY OF THE TIME

7. That such a prophecy should have been given, we might expect, for God had told that people several centuries before, that He would do nothing but that He revealed His secrets unto His servants the prophets.¹¹ What *greater event* could take place in this world than the coming of the Messiah,¹² the "Desire of all nations,"¹³ "the Hope of the world"¹⁴ We should then naturally expect that the Lord would reveal to some of the prophets, not only that the Messiah would appear,¹⁵ but the time of his appearance, so that the people might be in expectation of Him.

8. Such a prediction we find in the prophecy of Daniel, which, after a brief consideration, will enable us to see clearly the force of the Saviour's statement, "The time is fulfilled," as well as that other scripture:

*"This day is this scripture fulfilled in your ears."*¹⁶

¹⁰Isa. 28: 16; Rom. 9: 32, 33; 1 Pet. 2: 6-8. ¹¹Amos 3: 7.

¹²Gen. 49: 10. ¹³Haggai 2: 7. ¹⁴Eph. 2: 12; Ps. 71: 5;

Col. 1: 27; 1 Thess. 1: 3; 1 Tim. 1: 1. ¹⁵Mal. 3: 1.

¹⁶Mark 1: 15; Luke 4: 21.

A REMARKABLE VISION

9. In the eighth chapter of the book of Daniel, we find that the prophet was given a vision.¹⁷ While in this vision, several things were presented to him. He first saw a ram with two horns, one of which was higher than the other.¹⁸ After this he beheld an he-goat, or shaggy goat, coming from the west, directing his aim at this ram.¹⁹ He ran into the ram with the fury of his power, smote him, broke his two horns, and completely crushed him.²⁰ This he-goat had a remarkable horn between his eyes;²¹ and when the goat became great, this notable horn was broken; and in its place there arose four other horns, which were scattered to the four winds of heaven.²²

10. Out of one of these four horns there came another little horn, which waxed exceeding great, southward, eastward, and toward the pleasant land.²³ This little horn destroyed everything that came in its way, and finally became exceeding great, even to the host of heaven; and he also magnified himself to the Prince of the host.²⁴

11. After this scene, Daniel, while still in vision, overheard a conversation. One saint asked another saint a certain question,²⁵ (b) to which Daniel received this answer:

“And he said unto me, Unto two thousand and three

¹⁷Dan. 8: 1. ¹⁸Dan. 8: 2-4. ¹⁹Dan. 8: 5, 6. ²⁰Dan. 8: 7, 8.

²¹Dan. 8: 5. ²²Dan. 8: 8. ²³Dan. 8: 9.

²⁴Dan. 8: 10-12. ²⁵Dan. 8: 13.

hundred days; then shall the sanctuary be cleansed."²⁶

12. At this point Daniel awoke, and seemed desirous to understand what he had seen and heard.²⁷ He then overheard some one calling to the angel Gabriel to make Daniel understand the vision.²⁸ The angel immediately proceeded to carry out the instruction, informing Daniel, however, that this vision would not be completely fulfilled till the time of the end.²⁹

THE EXPLANATION OF THE VISION

13. The prophet was then informed that the ram which he saw having the two horns represented the kings of Media and Persia.³⁰ The he-goat represented Grecia.³¹ The notable horn that was between its eyes was the first king.³² This of course was Alexander the Great. The four horns,³³ which arose in that kingdom after Alexander died, or was broken³⁴ as the text says, were the four leading generals of Alexander, who separated the kingdom into four parts. These generals were Cassander, Lysimachus, Seleucus, and Ptolemy.

14. The angel further said that in the closing days of their kingdom there should arise another power, represented by the little horn, which should be strong and mighty. This we are aware, represented the iron monarchy Rome, which succeeded Grecia, as a universal power.³⁵ This power would also stand up against

²⁶Dan. 8: 14. ²⁷Dan. 8: 15. ²⁸Dan. 8: 16. ²⁹Dan. 8: 17-19.

³⁰Dan. 8: 20. ³¹Dan. 8: 21. ³²Dan. 8: 21. ³³Dan. 8: 22.

³⁴Dan. 8: 8. ³⁵Dan. 8: 23, 24; Luke 2: 1.

(oppose) the Prince of princes,³⁶ who is Jesus Christ.³⁷ This certainly the Bible declares Rome did, when Pontius Pilate, the Roman governor, passed the death sentence upon the Lord Jesus Christ, and gave the authority to the Jews to put Him to death.³⁸

ONE PORTION UNEXPLAINED

15. So far everything of the vision was explained, except the verse:

“Unto two thousand and three hundred days, then shall the sanctuary be cleansed.”³⁹

The angel then told Daniel that the vision which was given concerning the evening and the morning was true. This vision of the “evening and morning” referred to meant the two thousand and three hundred days. For the literal translation of the Hebrew reads thus:

“And he said unto me, Until evening and morning two thousand three hundred, and the sanctuary shall be cleansed, or justified.”

In the margin of Dan. 8:14 we find the words, *evening and morning*, instead of the word, *days*. (c) Hence it is evident that this is what the angel had in mind when he told Daniel that the “vision of the evening and morning” which he had seen was true;⁴⁰ but it was to be closed up for many days.

DANIEL SEEKING LIGHT

16. When the angel closed with these words, Daniel

³⁶Dan. 8:25. ³⁷Acts 3:15; 5:31; Rev. 1:5.

³⁸John 19:15, 16; Acts 4:25, 26.

³⁹Dan. 8:14. ⁴⁰Dan. 8:26.

was perplexed and astonished.⁴¹ This was the part of the vision which he particularly wished to know; but here he was left without information. This further knowledge was not granted to him on this occasion, because what he had seen made such an impression upon his mind, especially as He beheld the crucifixion of the Lord Jesus Christ by the hands of those wicked men who slew Him,⁴² that it caused him to be ill, and he was obliged to leave his duties for a time.⁴³

17. However, the desire to understand that part of the vision never left him; he knew there were some matters connected with that in which he was interested. Hence like a true man of God, with a burning and a yearning to know the will of God and to receive all that the Lord had for him, he began to study the Bible,⁴⁴ hoping to receive light, that the cleansing of the sanctuary and the time might be made clear to him.

HIS SEARCH REWARDED

18. In the course of his study of the Scriptures, he came across some texts in Jeremiah, which impressed him that there existed some relation between the two things, the time—the twenty-three hundred days—and the event—the cleansing of the sanctuary. Since Jerusalem was desolate and defiled by the hands of the Gentiles under Nebuchadnezzar, who burned the house of God and removed the vessels to Babylon,⁴⁵ he concluded that this vision had something to do

⁴¹Dan. 8: 27. ⁴²Dan. 8: 25. ⁴³Dan. 8: 27. ⁴⁴Dan. 9: 2.

⁴⁵2 Kings 25: 8-10; Dan. 1: 1, 2.

with the restoration and return of the temple and the people. And since he found that they should be re-instated in the favor of God, his conclusion was no doubt irresistible that he had found what he sought. Here are the texts:

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you. and ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord."⁴⁶

"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity."⁴⁷

19. Then taking God at His word, he immediately began to carry out the instruction, in earnestly seeking the Lord with fasting and praying;⁴⁸ and continued thus till the answer came. The burden of his prayer⁴⁹ was that the Lord would remember how kind and merciful He was, how sinful the people were, and that He would carry out the promise contained in that message of the sanctuary to be cleansed. He prayed:

⁴⁶Jer. 29: 10-14. ⁴⁷Jer. 25: 12. ⁴⁸Dan. 9: 3.

⁴⁹Dan. 9: 5-19.

"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, *Jerusalem and thy people* are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and 'cause thy face to shine upon thy *sanctuary that is desolate* for the Lord's sake."⁵⁰

HIS REQUEST GRANTED

20. While in this earnest, prayerful attitude, about the time of the evening sacrifice,⁵¹ (d) he received a visitation from the same angel who had partially enlightened him previously.⁵² The angelic hand being placed tenderly upon the faithful and devoted prophet, the heavenly messenger informed him that he had come to answer his request,⁵³ and give to him the desires of his heart, because he was dearly beloved in heaven.⁵⁴ What a beautiful testimony to receive from the heavenly visitant, who had just come from the very presence of God!⁵⁵

21. The angel immediately began where he left off with the previous explanation, found in the closing part of the eighth chapter.⁵⁶ He said:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."⁵⁷

⁵⁰Dan. 9: 16, 17. ⁵¹Num. 28: 4. ⁵²Dan. 9: 21. ⁵³Dan. 9: 22.

⁵⁴Dan. 9: 23. ⁵⁵Luke 1: 19.

⁵⁶Dan. 8: 26. ⁵⁷Dan. 9: 24.

THE TIME

22. Thus we see that the angel Gabriel begins at the very point that Daniel wishes to know; namely, the time shown by the twenty-three hundred days.⁵⁸ No other time is mentioned in the vision of the eighth chapter. No other vision had been given to the prophet since he received that one. No explanation had been given to him since he received the vision; his prayer was that he might know the meaning of the unfulfilled portion of the heavenly scene. When, then, the angel comes to him, and informs him that he is to give him the wishes of his heart, and begins by announcing a period of time, the evidence is most conclusive that he refers to that period, or to a portion of that period, with which Daniel is familiar. The only period of time being that in the previous chapter, the prophet at once recognizes the relation of the two.

WHAT WAS INVOLVED IN THE SEVENTY WEEKS

23. Here then we have a period designated as "seventy weeks," which were determined, or cut off, (e) or decreed, upon Daniel's people, the Jews. During this period eight specific events were to take place, every one of which would be connected with the time specified.

24. First, the seventy weeks were cut off, or decreed upon this people; that is, this period of time

⁵⁸Dan. 8: 14.

was allotted to the Jews, at the end of which the Jews, as a nation, would be cut off.

25. Second, during this period, or ending with this period, the holy city would be cut off. The temple, the house of God, the land, the city of the people, would no more bear that relation to God which they formerly bore, when the Jews were the chosen people of God.

26. Third, the transgression of the people would be finished, or as the Hebrew renders it, closed up, or completed; that is, during this period the Jewish people would reach the climax of their sins and wickedness, which would close their probation as a nation. On account of their wicked course during this period, their transgressions would be beyond any remedy.⁵⁹

27. Fourth, to make an end of sins; or as the margin renders the thought, "to seal up," which is the Hebrew expression, וּלְחַתֵּם, *Ool-cho-sam*. The word rendered *sins* in this phrase, is the same Hebrew word as "sin-offering," חַטָּאת, *Cha-tos*; that is, during this period of seventy weeks, the sin-offerings would be sealed, completed, finished. The method also of the forgiveness of sins, through the blood of the animals, would therefore come to an end, because of the abolition of these sin-offerings. This certainly is the thought in the text, concerning the word *Cha-tos*. The words of this expression in the Hebrew,

⁵⁹2 Chron. 36: 16.

Ool-cho-sam-Cha-tos, are literally, "and the sealing up of sin-offerings."

28. Fifth, to make reconciliation for iniquity, or as the Hebrew word renders the thought, "the atonement for sins," "the forgiveness for sins." The Hebrew word, *כפר*, *Cha-par*, is the word which means *atonement*, or *forgiveness*; (f) that is, during this period of seventy weeks, atonement would be made by which men would have the forgiveness of sins.

29. Sixth, the bringing in of everlasting righteousness; that is, during this time everlasting righteousness would be brought in, righteousness of eternity. On this expression the great and scholarly rabbi and commentator, Rashi, says that this everlasting righteousness will be brought to the people through the *Messiah* who is to live forever.

30. Seventh, to seal up the vision and the prophecy; that is, the vision concerning the twenty-three hundred days, and concerning the prophet through whom the vision came, would be sealed up, certified, demonstrated, during the seventy weeks. (g) In other words, something would occur during this period that would prove conclusively that this vision was of God, as well as was the man who gave it.

31. Eighth, the anointing of the most holy; that is, the "holy of holies," the holiest of holy things and places would be anointed during this period.

32. All these things were to occur during these sev-

enty weeks. Surely then this is a most remarkable prophecy, one that should have stirred every Israelite to make investigation, one that deserved most profound and thoughtful search. It is not at all surprising then that to the prophet Daniel should be brought that sweet testimonial from heaven, that he was a man greatly beloved,⁶⁰ because he was so desirous of ascertaining what was intended by that time and event spoken of by the angel.

THE BEGINNING OF THE TIME

33. While Daniel had revealed to him, in part, the thing he wished to know concerning the time, he was still left in the dark when the time was to begin. If the angel would leave unexplained this important part, mystery would still be enshrouding this great truth. The angel, however, knowing Daniel's desire, proceeded to explain the beginning of this time by saying:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the

⁶⁰Dan. 9: 23.

overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."⁶¹

34. Here then we have the heavenly messenger giving to the prophet, directly from the court of glory, the definite and minute explanation of these seventy weeks, and when the reckoning should begin. The time, therefore, from which these days were to be counted, was the decree to restore and to build Jerusalem. If we can ascertain when this decree was issued, we shall know when to begin the numbering.

THE MEANING OF THE DAYS

35. It should be borne in mind that these seventy weeks, or four hundred ninety days, are part of the twenty-three hundred days.⁶² This, therefore, being true, the beginning of the four hundred ninety days marks also the beginning of the twenty-three hundred, because the former are cut off from the latter.

36. When the angel gave to Daniel the vision in the eighth chapter, he revealed it to him in metaphors; hence the reason for the angel's giving him the explanation in the latter part of the same chapter. This being true of the first part of the vision, these days are metaphors; or, when speaking of prophecy, we use the term *symbols*. It will then be necessary to understand the meaning of these symbolic days, even as it was necessary for Daniel to understand the meaning of the ram, the he-goat, etc.

⁶¹Dan. 9: 25-27.

⁶²Dan. 8: 14.

THE SYMBOL EXPLAINED

37. The Bible makes this point very clear; and a lucid definition is given of a prophetic day. In the thirteenth and fourteenth chapters of Numbers, we have the account of the twelve spies going to search the promised land, and their reports,—the evil report of the ten, the good report of the two. After spending the entire night in weeping,⁶³ the people desired and hoped that they might die in the wilderness rather than go into such a country, where there seemed so many obstacles. The Lord answered their request, and informed them that they should certainly die in the wilderness. A part of His sentence reads

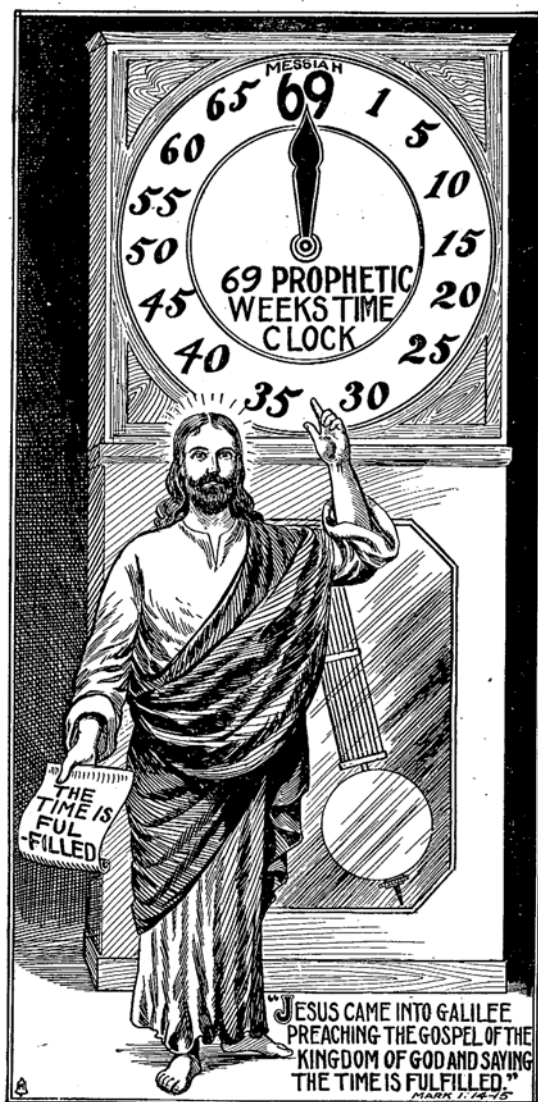
“After the number of the days in the which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.”⁶⁴

38. The prophet Ezekiel, in a vision given to him concerning a period of time, gives this description of the divine explanation:

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, . . . I have appointed thee each day for a year.”⁶⁵

39. We are told that out of the mouth of two or three witnesses shall every word be established.⁶⁶

⁶³Num. 14: 1. ⁶⁴Num. 14: 34. ⁶⁵Eze. 4: 4-6. ⁶⁶Num. 35: 30; Deut. 17: 6; 19: 15; Matt. 18: 16; John 8: 17.



The Definite Time Located

Here, then we have two witnesses to testify that a day in the Bible, when used as a metaphor, or symbol, represents a year.^(h) Therefore the twenty-three hundred days⁶⁷ would represent twenty-three hundred years. The seventy weeks, or four hundred ninety days, would represent four hundred ninety years.⁽ⁱ⁾

THE GOING FORTH OF THE DECREE

40. Having everything clear before us thus far, we are now prepared to consider the going forth of the commandment, or, in other words, the location of the period. There were three different edicts issued concerning the restoration of the temple, and its completed services;⁶⁸ but the work of the decree was not fulfilled till the one issued by Artaxerxes.⁶⁹ ^(j) This being true, we learn that the time to begin the reckoning of this period is the year 457 B. C.⁷⁰ ^(k) In the fall^(l) of this year the seventy weeks and the twenty-three hundred days began to be counted.

41. The angel, however, divides the seventy weeks into three distinct periods:

x. The seven weeks, or forty-nine prophetic days, or years, were for the building of the wall of the city.⁷¹

y. The sixty-two weeks, after the seven, were to reach to the Messiah, the Prince.⁷²

z. The one week,—during this time the Messiah was to be cut off, and the sacrifices were to cease.⁷³

⁶⁷Dan. 8: 14. ⁶⁸Ezra 6: 14, margin. ⁶⁹Ezra 7: 11-21.

⁷⁰Ezra 7: 1, 8, 9, chronology in the margin. ⁷¹Dan. 9: 25.

⁷²Dan. 9: 25, 26. ⁷³Dan. 9: 27.

THE TIME DEFINITELY LOCATED

42. Beginning then with the fall of B. C. 457, the first part, seven weeks or forty-nine years, would end in the fall of 408 B. C. This was the time when the wall of the city was completed. From the fall of B. C. 408, adding 62 weeks or 434 years, would bring us to the fall of A. D. 27; or adding 49 to the 434, would bring the same result, A. D. 27. At this time the Messiah, the Prince, was to come. *Who is the Messiah, the Prince? And was this literally fulfilled?*

THE MESSIAH: A LITERAL FULFILMENT

43. The Messiah is none other than Jesus Christ. The word *Messiah* is a Hebrew word, משיח, *M-she-ach*, meaning *anointed*. This is explained in Ps. 2:2: "Against the Lord, and against His Anointed." Hebrew, משיח, *M-she-chi*, His Messiah. The same word which in the Hebrew means *Messiah*, is in the Greek, called *Christos*, *anointed*.

44. When Andrew found the Saviour, he wanted his brother Simon to meet Him; hence he said to him:

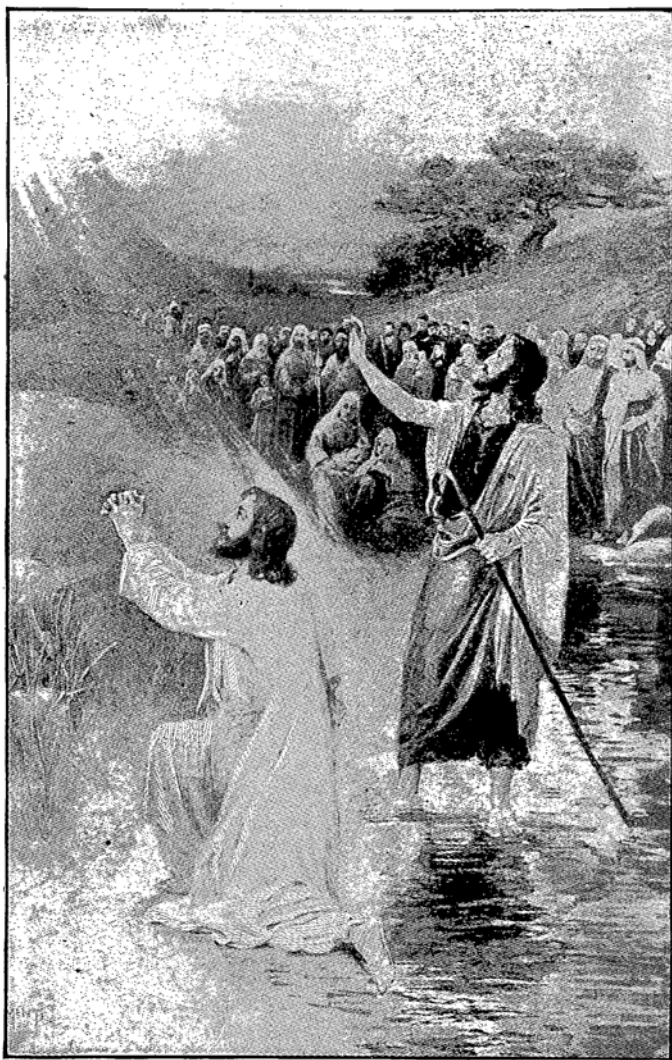
"We have found the Messias, which is, being interpreted, the Christ." Margin, "Anointed."⁷⁴

45. When the woman at the well talked with the Saviour, she said to Him:

"I know that Messias cometh, which is called Christ."⁷⁵

Thus we see that the Messiah, the Christ, the Anointed One, is none other than Jesus.⁷⁶ But when

⁷⁴John 1:41. ⁷⁵John 4:25. ⁷⁶John 1:42.



The Baptism of Christ

was He anointed? When did He become the Messiah? With what was He anointed?

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was *baptized of John in Jordan*. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."⁷⁷

This was at His baptism.

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said," etc.⁷⁸

"How God anointed Jesus of Nazareth with the Holy Ghost and with power," etc.⁷⁹

46. Thus we see it is certain that the Messiah, the Prince,⁸⁰ is none other than Jesus Christ, who became the Anointed⁸¹ of God, when He was baptized with the Holy Ghost and with power.

47. But the query might arise, *Was this literally fulfilled in the fall of A. D. 27?*—Yes, most decidedly; for by consulting the chronology of an Oxford Bible at Mark I, where the baptism is spoken of,⁸² we find the year given A. D. 27. And proofs from other chronologists might be adduced which give the same results. Thus we see that *exactly* sixty-nine prophetic weeks, or four hundred eighty-three literal years, from the fall of B. C. 457, Jesus Christ, the Messiah, became the great Prince, Saviour, and Anointed of God. We

⁷⁷Mark 1: 9-11. ⁷⁸Luke 3: 22. ⁷⁹Acts 10: 38. ⁸⁰Acts 3: 15; 5: 31. ⁸¹Heb. 1: 8, 9. ⁸²See Mark 1: 10, margin; Luke 3: 21, margin.

can then appreciate the meaning of that text in Mark, mentioned in the fourth paragraph of this chapter:

*"The time is fulfilled, and the kingdom of God is at hand."*⁸³

THE JEWS COULD HAVE KNOWN THIS

48. Yes, the Jews might have known all through the centuries when to expect the Messiah. They might have known the very year He was to come, the very month He was to appear; and when He told them "the time is at hand," He sought to arrest their attention to the prophecy of Daniel concerning Himself; for this is the *only scripture* that has the definite time connected with the coming of the Messiah. How full of meaning then those words of the Saviour:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. . . . Because *thou knewest not the time of thy visitation.*"⁸⁴

49. No doubt this was what Luke had reference to when speaking of Paul's discussing the Bible with the Jews in the synagogue:

"And Paul, as his manner was, went in unto them, and three Sabbath days *reasoned with them out of the Scriptures*, opening and alleging . . . that this Jesus, whom I preach unto you, is Christ."⁸⁵

50. There are many scriptures⁸⁶ which have a slight bearing on this subject, all of which prove that the Jews might have known concerning this wonderful prophecy relating to Christ.

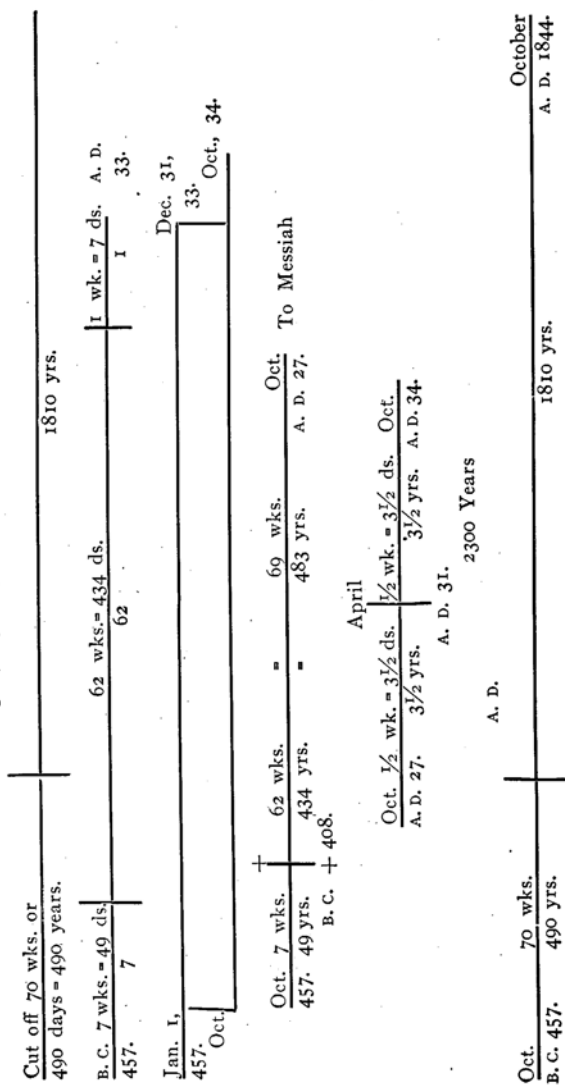
⁸³Mark 1: 15. ⁸⁴Luke 19: 42, 44. ⁸⁵Acts 17: 2, 3.

⁸⁶Acts 9: 22; 18: 5, 28, etc.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

1 Day = 1 Year. Num. 14:34; Eze. 4:6.

2300 Days = 2300 Years.



34

Explanation of the Vision of the Days

"And he came to Nazareth, . . . and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor. . . . And he began to say unto them, *This day* is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."⁸⁷

"But when the *fulness of the time* was come, God sent forth his Son, made of a woman, made under the law."⁸⁸

51. Other scriptures might be cited which show how accurate and precise the Lord is, in having His word fulfilled.⁸⁹ Whether men are prepared to believe or receive it,⁹⁰ the word of the Lord is accomplishing its mission. What a blessed thing it would have been to the Jews had they only been ready for Him, by having understood this most remarkable prophecy. May there not be a lesson for the church of to-day? Might it not be well to ponder and listen?

THE SEVENTIETH WEEK

52. Having now followed Gabriel to the appearance of the Messiah, we find he said Messiah would confirm the covenant with many for one week,⁹¹ but in the midst of the week He would be cut off, as a result of which there would be a cessation of the sacrifices and offerings.⁹²

⁸⁷Luke 4: 16-22. ⁸⁸Gal. 4: 4. ⁸⁹Isa. 55: 11. ⁹⁰Eze. 2: 7.

⁹¹Dan. 9: 27. ⁹²Dan. 9: 26, 27.

53. When the Saviour began to preach, His work was wholly among the Jews.⁹³ When He ordained the twelve, and the seventy and sent them forth, they were all commissioned to go to the lost sheep of the house of Israel.⁹⁴ He labored among them just *three and a half years*, then He was crucified. After His ascension, the apostles carried on the work; and from the time of the crucifixion till the persecution of the church at Jerusalem,⁹⁵ when many were scattered abroad, some going to Samaria to preach the gospel,⁹⁶ was just three and a half years. This completed the seventieth week. At the close of this prophetic week, or the four hundred ninetieth year, the Jews, as a nation, entirely rejected the gospel, and climaxed their national sin by stoning Stephen, while the glory of God shone in his face.⁹⁷ Then for the first time the gospel was preached to others outside of the Jews.⁹⁸ Paul, the great apostle to the Gentiles, was converted.⁹⁹ The seventy weeks had ended; Israel, as a nation, as a separate people, was cut off.¹⁰⁰ This brings us to the year A. D. 34, in the fall. See chronology in margin at Acts 8, also diagram.

54. Here, then, we see the tracings of the finger of God. Here we observe how the Lord keeps the great clock of time in the best of condition. When the hour has arrived for any momentous event to be fulfilled,

⁹³Matt. 15: 24. ⁹⁴Matt. 10: 5, 6; Luke 10: 1. ⁹⁵Acts 8: 1.

⁹⁶Acts 8: 4, 5. ⁹⁷Acts 6: 15; 7: 56-60. ⁹⁸Acts 8: 5; Acts 11: 20. ⁹⁹Acts 9: 5, 6. ¹⁰⁰Matt. 21: 43; Rom. 9: 25, 26.

though it may have been predicted thousands of years before, instantly the alarm rings, the sound goes forth, the work is done.

THE FAITHFUL FULFILMENT

55. We will now return and briefly reiterate those eight events, mentioned in paragraph twenty-three of this chapter, and see how they were all literally and faithfully fulfilled.

a. Because the Jews rejected the gospel, the Saviour told them that the kingdom of God would be taken from them and given to another people who would bring forth the fruits thereof.¹⁰¹ And the Gentiles, who formerly were not a people, had now become the people of God.¹⁰²

b. The day after Jesus rode triumphantly into Jerusalem, when the palm branches were strewed all along the way,¹⁰³ as He descended the Mount of Olives, He said that their house, the temple, — the sacred place of God's worship, — had become desolate, and was forever forsaken.¹⁰⁴ And the next day He told the disciples that the time would come when not a stone would be left upon another that would not be thrown down.¹⁰⁵

c. When the Jews clamored for the blood of Christ, they said they were willing to have His blood upon them and upon their children, only let Him be cruci-

¹⁰¹Matt. 21: 43. ¹⁰²1 Pet. 2: 10. ¹⁰³Matt. 21: 4-9.

¹⁰⁴Luke 19: 37, 41, 43, 44. ¹⁰⁵Matt. 24: 1, 2; Mark 13:1, 2.

fied.¹⁰⁶ The Saviour, knowing they would do this, told them that all the righteous blood which had ever been shed in the world, beginning with the blood of Abel, would be required of them. They would drink to the dregs the cup of suffering.¹⁰⁷ They filled up the cup of their sins, when they crucified the Lord of glory, and stoned Stephen to death.

d. When Christ hung on the cross, and cried, "It is finished," the veil of the temple was rent in twain, from top to bottom;¹⁰⁸ thus showing that sin-offerings had forever ceased; because He, the great Sin-offering, was the fulfilment of them all.

e. By His death He brought forgiveness of sins. He made the atonement¹⁰⁹ for the Jews and for the world. The forgiveness of sins came only through Him.¹¹⁰

f. He was the righteousness of God.¹¹¹ No one could convince Him of sin.¹¹² Through His righteous life He brought righteousness to every man. He is the righteousness of God; and by faith in His blood,¹¹³ and in His righteous life, all can share the same gift.

g. His baptism, the length of time He preached, the rending of the veil of the temple, the warning to the disciples of the destruction of Jerusalem, and quoting Daniel to that effect,¹¹⁴ — all went to prove that the

¹⁰⁶Matt. 27: 25. ¹⁰⁷Matt. 23: 34, 35; 21: 38-41; Luke 23: 29, 30. ¹⁰⁸John 19: 30; Luke 23: 45; Mark 15: 38. ¹⁰⁹Rom. 5: 11.

¹¹⁰Acts 13: 38; 3: 26. ¹¹¹1 John 2: 1; 1 Cor. 1: 30.

¹¹²John 8: 46; 14: 30; 16: 33. ¹¹³Rom. 3: 24-27.

¹¹⁴Matt. 24: 15; Mark 13: 14; Luke 21: 20.

Compare Dan. 9: 27.

vision was of God; it was established during this period; and the prophet Daniel *was the messenger* who gave it to men by the hand of the angel.

h. When Christ left this earth and went to heaven, He entered upon His ministry, not in the holy places made with hands, but in heaven itself, now to appear in the presence of God for us.¹¹⁵ As long as the temple service was conducted, the work in the holy places in the heavenly sanctuary was not carried on;¹¹⁶ but when the house was forsaken of its Lord, and the type was fulfilled in the antitype, then the holy places in the heavenly were anointed for the work of the heavenly Priest, even Jesus Christ.¹¹⁷

THE REST OF THE DAYS

56. Having found that the seventy weeks ended in A. D. 34, the question naturally arises, "When would the entire period of the twenty-three hundred days terminate?" This is a simple proposition. Deducting 400 from 2300, we have a balance of 1810. The 490 terminating in the fall of A. D. 34, adding the balance of 1810, would give the ending of the entire period of 2300 days in the fall of 1844. See diagram. Then the angel said the sanctuary should be cleansed.¹¹⁸

57. We have already seen what the Jewish people lost in not studying that period, in not being prepared to receive Christ at His first advent. Amid the multitude of their teachings and traditions, they neglected

¹¹⁵ Heb. 9: 24, 8. ¹¹⁶ Heb. 9: 9. ¹¹⁷ Heb. 8: 1, 2. ¹¹⁸ Dan. 8: 14.

the *great themes of study*, the prophecies of the word of God; hence were unprepared for the event. They were looking for a kingdom brilliant with the luster of power, and dazzling with the brightness of outward glory; but this they did not receive, because the kingdom which Christ was to set up then, would be located in the hearts of men,¹¹⁹ and the glory of their power would be heavenly. They lost all,—power, statehood, glory.

WHAT THE CHURCH NOW MIGHT KNOW

58. Church of the living God to-day! should there not be an arousing on the part of men and women, who live this side of the middle of the nineteenth century, to ascertain what is involved in the cleansing of the sanctuary?(*m*) Is it not possible that the time of visitation to the church of God to-day has come, even as it came to the Jews in days of old? The result of their neglect was sad and fatal; like causes produce similar results. Whatsoever was written aforetime was written for our learning,¹²⁰ that we, upon whom the ends of the world are come,¹²¹ should take heed. Watch, take heed!¹²²

“But of the times and the seasons, brethren, ye have no need that I write unto you.”¹²³

¹¹⁹Luke 17: 20, 21. ¹²⁰Rom. 15: 4. ¹²¹1 Cor. 10: 11.

¹²²Luke 12: 37, 38; Mark 13: 35-37. ¹²³1 Thess. 5: 1.

CHAPTER XVIII

EXPLANATORY NOTES

Paragraph 5

a. Many Bible students have the idea that the word of God says nothing about definite time with regard to the work of God. This is not so. Inspiration says there is a time for everything.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

God told Abraham that his posterity would be bond-servants for a long period; but they would come forth in the fourth generation from their bondage. From the record, it seems that God had a definite time for this experience of Abraham's seed. See Ex. 12:40, 41. The very day was fulfilled for which God had planned.

The apostle Paul, in speaking of the advent of Christ, says:

"But when the fulness of the *time* was come, God sent forth his Son, made of a woman, made under the law." Gal. 4:4.

"For when we were yet without strength, *in due time*, [margin, according to the time] Christ died for the ungodly." Rom. 5:6.

We see then that God had a definite time for the promises to be fulfilled to Israel. He had a definite time for Christ to be born. There was a definite time for Christ to be the Messiah. There was a definite time when Christ was to die. God is not the author of confusion. 1 Cor. 14:33. He has definite and fixed times for His work.

Paragraph 11

b. From the text of Dan. 8:13, it appears that there were three persons connected with that vision. As to who these

three persons were, the margin of the verse makes it a little more clear. We can receive still further clearness from a more literal translation of the text. Here is a literal translation of the first part of the thirteenth verse:

"And I heard a holy one speaking; and a holy one said to *Palmoni*, who was the speaker, How long shall be the vision," etc.

In the margin of the text, where the words, "that certain saint which spake" are found, these words are written:

"The numberer of secrets, or the wonderful numberer." (Hebrew, *Palmoni*.)

We find then in verse 13: the speaker, called the wonderful numberer; the holy one, and Daniel. These were the three persons in the vision. Now the more literal translation of the text makes plain that the speaker was the one called, *Palmoni*; for the Hebrew reads as follows: **לְפִלְמוֹנִי הַמְדַּבֵּר**, *La-pal-moni, Ham-da-bar* unto *Palmoni*, the speaker.

The Hebrew word, *Palmoni*, is a contracted word. It contains the elements of two Hebrew words. One is, *Pele*, and the other is *Ma-na*. The Hebrew word, *Pele*, means wonderful. See Isa. 9:6. The word, *Mana*, means numbered. See Dan. 5:25, 26. So this contracted Hebrew word, *Palmoni*, literally means, wonderful numberer. This wonderful numberer is none other than the Lord Jesus Christ. See Isa. 9:6.

Then one person in the vision recorded in Dan. 8:13, was the Lord Jesus; the second person, represented by the holy one, was the angel Gabriel. See Dan. 8:16, and compare with Luke 1:19. The third person was Daniel, the prophet. There was something about this vision which Daniel could not understand. So the angel Gabriel asked the Lord Jesus a question for the benefit of Daniel, that the desire of Daniel might be made clear. Instead of the Lord Jesus' turning to the angel Gabriel and giving him the answer, the prophet

Daniel says that the speaker turned to *him*, to Daniel, and gave the answer direct to him. Here is what the prophet says:

"And he [that is, Palmoni, the wonderful numberer, Christ] said to me," etc. Dan. 8:14.

So Christ turned His attention directly to the prophet, and gave the answer to him personally.

Paragraph 15

c. The word, *days*, in this text, should be translated, evening, morning. This is the simple rendering from the Hebrew. The Hebrew words, ערב בקר, *Erev, Voker*, mean literally, evening, morning. These are the same words as are translated evening and morning in Gen. 1:5, 8, 13. It is important to bear this in mind for future consideration of this vision.

Paragraph 20

d. See Explanatory Note on chapter fifteen, paragraph nineteen, (b). The evening sacrifice was offered about the same time. This was at the time that the incense was burned. Ex. 30:7, 8; Luke 1:9, 19. It was also the hour of prayer. This is no doubt why Peter and John were on their way to the temple at this hour. See Acts 3:1; 10:3.

Paragraph 23

e. The word, determined, does not make clear the thought in the text. The word in the Hebrew is, נחתך, *Nech-tach*, which means literally, *to cut quickly, to decree*. One of the ablest Jewish commentators makes this comment on the word, *Nech-tach*:

"These years are decreed ones, in the sense of being cut off."

And the word that the Jewish commentator uses to express the idea of being cut off, is the Hebrew word, כרת, *Ko-rath*, one of the most forcible words in the Hebrew

language to denote cut. The commentator who defined this word in this way did not believe in Christ either. This thought it seems should make more clear the exposition of this whole period.

Paragraph 28

f. This word, כַּפַּר, *Chapar*, is used in Exodus and in Leviticus, meaning atonement. See Ex. 29:36, 37; 32:30; Lev. 4:20, 26, 31, etc.

Paragraph 30

g. Mr. Leeser, in his translation of the Hebrew Old Testament, says in his explanatory notes, that this expression, "seal up," means that the prophecy and visions should be confirmed through their glorious fulfilment. And this is exactly what happened. The prophecy and the vision was *confirmed*, because it found its "glorious fulfilment" in Jesus the Messiah, the One who fulfilled all these things. See Luke 24:44.

Paragraph 39

h. The reader should bear in mind that the Bible speaks of three different kinds of days. First is the twenty-four-hour period. See Gen. 1:5, 8, 13, etc. Second, the prophetic or symbolic day. The third refers to the day of judgment. The Bible makes very clear the meaning of each.

It is evident from the record found in the first chapter of Genesis, as well as from the teaching of the fourth commandment of the decalogue, as found in Exodus, chapter twenty, verses eight to eleven, that the Lord made this world in six literal days, each day consisting of twenty-four hours. They were the same kind of days that we have at the present time. We are aware that this view of creation is believed but little by many to-day; nevertheless, we believe that it is the truth of God. The Lord has said it; and *true science* demonstrates it.

Among the serious objections of modern critics with regard to this view of the creation of the world, is the following: The Bible says that God made light on the first day, and he made the sun on the fourth day. According to the teaching of the Bible, therefore, there was light three days before there was any sun. This seems to be an extremely difficult proposition for the scientist and the critic to handle; but there would be no trouble if these people would only have simple faith in God. The Lord knows what He says, and He will always demonstrate that what He says is true, if men and women will have patience and trust in Him.

Now what do we have at the present time to confirm this position of the Bible? We have unbelievers to demonstrate that what God said on this subject is true. That is, we have it demonstrated right along that there is light without the sun.. The reader is familiar with the X-ray, and with radium. Think what a blessing the X-ray has been to science, especially to the medical profession. But we have been repeatedly informed and assured that there is no sunlight in an X-ray. Doubtless this is why the light is called, X-ray.. It is light, but it has no sunlight. Radium also gives light, and in this neither is there any of the light of the sun.

But where did the X-ray come from? No man made it. It is not a creation of man. It is true that man unearthed it and brought it to light. But man did not make it. Where did it come from? It must have come from some source. There is but one source from which it could have come, and that source is the Creator. But we know that there is light without the sun. Can we not see then how easy it would be for God to make light before He made the sun. And who knows how many other forms there may be which emanate light? When the Bible, God's own record, declares what God did, why not believe the record, and have faith in the Creator that He will demonstrate, if it be neces-

sary, that what He says is so? The Lord might have made the world in two days, if He so chose. He says that He made this world in six days, and these six days have each a morning and an evening. These days are literal twenty-four-hour periods.

The second class of days are symbolic days. Daniel understood this when the Lord gave him the vision. The prophets Daniel and Ezekiel were contemporary. We know that Ezekiel was acquainted with Daniel. The Bible says so. See Eze. 16: 14, 18, 20. Daniel doubtless knew of the days referred to in Ezekiel's prophecy, as found in Eze. 4: 4-6. The prophet Daniel also understood symbolic days as brought to view in other places in the Scriptures. See Num. 14: 34. This doubtless was why the angel Gabriel did not explain in detail to the prophet the meaning of these symbolic days as he explained the other parts of the vision. The prophet also understood from the Hebrew that the seventy weeks were periods of seven years. He knew that there existed already two witnesses in the Scripture to the meaning of the symbolic days; namely, each day for a year.

The third kind of day spoken of in the Bible is the day of judgment. Just how long a period this covers has not been revealed. That there is a period in the Scriptures called the day of judgment is evident from Acts 17: 31, as well as from many other passages. Now according to Scripture this day of judgment began in the year 1844. See paragraph 56, this chapter. See also diagram. The judgment day continues till all the wicked are destroyed, after the second resurrection takes place. See Rev. 20: 12-15. This being true, the day of judgment must cover a period of more than a thousand years. So we see the Scripture authority for the three kinds of days as brought to view in the word of God.

How different from this Scriptural view of three different kinds of days is the one presented in the writings of Millen-

nial Dawn. The author of that work regards himself above all right or authority, and considers himself equal to any task, so long as he makes everything fit the theory which he has undertaken to construct. For instance: On page 44, Vol. I, of his works, he says that the six days of creation are so many epochs; that is, they have no definite time connected with them, they have neither beginning nor ending. And yet he claims that Adam was born on the sixth day of those seven days of creation week,—that week the days of which he calls epochs. When trying, however, to fit in the chronology of the world with his theory, he claims that:

“From the creation of Adam to A. D. 1873, was six thousand years.”—*“Plan of the Ages,”* Vol. 2, page 39.

If it be true that there is no definite time connected with those days of the creation of the world, and if it be true that those six days of creation have no beginning nor ending, and therefore there can be no determining them, it would seem rather difficult to determine six thousand years exactly from the day that Adam was created to 1873. The Bible tells us that Adam was born on the sixth day of creation. He certainly lived all through that day, and he also lived through the seventh day of creation. But according to the author of Dawnism, those days were epochs, long, indefinite periods. The author of the “Plan of the Ages” also says:

“The law given to Israel, the typical people, appointing that six days of labor and weariness should be followed by one of refreshment and rest from their own work, seems fitly to illustrate the six thousand years in which the whole creation labors and groans under the bondage of sin and death.”—*Ibid.*, Vol. 2, page 40.

God says that the reason why He told the people to keep the seventh day for the Sabbath was that He made the world in six days. The author of those Bible studies says that those days of creation were one thousand years. According to this theory, then, Adam by the time the seventh day of

creation ceased was much more than a thousand years old. Still the writer of that theory maintains that Adam lived only one hundred and thirty years, and then begat Seth. Vol. 2, page 43. He says further, when he needs another view to fit the theory, that the six thousand years are divided into three epochs, and the first epoch was from the creation to the flood. Vol. I, pages 66, 67.

Now if any ordinary person can harmonize these various inconsistent, incongruous ideas, he will accomplish a great task. It is clear that the teachings of Dawnism are anti-Biblical and anti-Christian. Whenever it suits the writer of those studies to make a day mean anything he wishes, he quite easily accomplishes the task; for here is a sample of such labor:

"We must not overlook the fact already noted, that the term day is indefinite, and signifies merely a period of time, whether of long or of short duration."—*Ibid.*, Vol. 2, page 40.

In view of such a position, it is easy for the author of that work to make a day mean twenty-four hours when he so desires; to make a day mean a thousand years when he wishes; or if necessary to make a day mean anything, just so long as he can fit the time into his theory. So he undertakes to put into the Bible something that is not there at all, and then takes the liberty to apply it as though it were part of Scripture. Here is the statement:

"Thus it is written of *that day* [italics mine]: 'As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old.' Isa. 56:20.—*Leeser.*"

What right or authority has any one to call those hundred years a day? Where that author got his permission must be known to himself; there is no place in the Bible where the word day is even hinted at with reference to that hundred years. This certainly is wresting the Scriptures. It is a

fearful thing to distort the word of God in such a manner.

i. Having given the reader a clear demonstration from the word of God that a day in prophecy represents a year, and so the twenty-three hundred prophetic days must be twenty-three hundred years, we wish now to call attention to the fact that the literal Hebrew teaches that same truth in a direct way. We shall show again by this, that we have two witnesses in God's word to prove that this is the correct view.

The Hebrew words, translated *seventy weeks*, are שבעים, *Sho-vooim Shiv-im*. These two words are translated by all Jewish translators as seventy *Shmi-tos*. A *Shmi-to* is a period of seven years. This fact is known by the Jewish people everywhere. Therefore a literal translation of those two Hebrew words, *Sho-vooim Shiv-im*, would be, seventy times the period of seven years, or four hundred and ninety years. The Jews do away with all the methods that Gentiles use in showing that these weeks are prophetic weeks, and come direct to the statement that the words mean, seventy times the period of seven years. But the Lord knew there would be thousands of His children who could not understand the original Hebrew. So He has arranged His word that the simple can understand it, if they will just study His word, with the aid of the Holy Spirit.

As a confirmation of this position held by the Jewish writers and translators that those words, *Sho-vooim Shiv-im*, mean seventy times the period of seven years, we here give the explanatory note by Mr. Leaser, translator of the Old Testament, from the Hebrew.

Although he holds a wrong view of the application of those days, he says in note forty-seven, on Dan. 9:24, the following:

"Ancient Jewish writers thought that the second temple stood four-hundred twenty years, which, with the seventy

years of the Babylonian captivity, make four hundred and ninety years."

Paragraph 40

j. That the time to begin the counting of this period is the decree of Artaxerxes, and not of the other kings, will be evident from the conclusions reached in the body of this chapter, and especially from the statements found in the following note.

k. The angel Gabriel plainly stated to Daniel that there was a definite time when he should begin to count the period. It was the time from the going forth of the commandment to restore and to rebuild Jerusalem. We find in the Scriptures that there were three decrees given. See Ezra 6:14. The decree of Artaxerxes was given in the seventh year of his reign. Ezra 7:7, 8.

About thirteen years after this last king had issued his decree, Nehemiah received word from some of his brethren in Jerusalem that they were in trouble, and that the enemies of the Jews had come and had burnt the gates of the city. Nehemiah desired to go and help his brethren in Jerusalem. So he went to the king, and asked of his majesty the privilege of going to the holy city to assist the brethren there. Nehemiah 1:1-3. The king saw the troubled look on the face of Nehemiah, his cup-bearer, and asked of this man the cause of his sorrow. On his telling the king, the ruler granted to Nehemiah the privilege he asked for. The king also gave to Nehemiah letters of introduction to the governors along the route, that they might help this man, and not molest him.

Now note: This experience of Nehemiah with the king was thirteen years after Artaxerxes had made the decree for the return and restoration of the people and the city. See Ezra 7:7, 8, and compare with Nehemiah 2:1. Still the author of Millennial Dawn says that the time to count the

number of the days of the seventy weeks is not from this decree of Artaxerxes, but from this request of Nehemiah. Here are his words:

"Most writers on this subject have commenced to count this period [the seventy weeks] from the seventh year of Artaxerxes. But there was another decree granted to Nehemiah in the twentieth year of Artaxerxes to rebuild the walls of Jerusalem, which at that time were still unrepaired. And it is from this decree 'to restore and to build Jerusalem' that this prophecy of Daniel should be dated."—*"Plan of the Ages," Vol. 2, page 67.*

This position is certainly a perversion of the Scriptures; for there is no foundation in the word of God for such a position. Here are Nehemiah's own words to the king:

"Moreover I said unto the king, If it please the king, let *letters* be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace. . . . And the king granted me, according to the good hand of my God upon me." Neh. 2: 7, 8.

All that Nehemiah asked for was a letter of introduction to some of the governors not to molest him, but to give him some timber should he want any, in order that he might repair the house of the Lord. Nehemiah never asked the king to make a decree to restore and to rebuild Jerusalem. There was no need for such a decree. The king had already made such a decree thirteen years before.

God has made His word very plain and very simple, and the child of God can read it for himself. The Holy Spirit has been promised to help every soul that desires the light of God's truth.

1. The Bible method of reckoning months is different from that followed by the nations of earth. The first Biblical month, Nisan, occurs from the middle of March to the middle of April. It took the people several months to travel

from Babylon to Jerusalem, and to be received kindly of the lieutenants and governors across the river. This would bring the time of the year when they reached Jerusalem and when the decree became effective, about the fall of the year, about the seventh Jewish month. See Ezra 7:8, 9, 21; 8:36.

Paragraph 58

m. See chapter sixteen, paragraphs 20-39.



Elijah the Prophet

CHAPTER XIX

THE PROPHET ELIJAH, AND HIS WORK OF PREPARATION

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And
(618)

every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it." Matt. 7: 24-27.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

IT seems clear from the Bible that the God of heaven did all in His power, and made every provision possible, whereby the people might be ready to meet His Son Jesus at His first advent. There is one passage of Scripture which certainly has a tinge of pathos when regarded in this light, and it reads as follows:

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"¹

2. From the language of this verse, it would seem as though the Lord had exhausted all His resources in order that everything might be done that could be done, so that the people would have no possible excuse.² The Lord of heaven had made everything so plain and clear, that He could do no more to make full and ample preparation for the people to be ready to meet His Son, the Messiah, at His advent.

¹Isa. 5: 3, 4. ²Rom. 1: 20; Matt. 22: 12.

THE MESSAGE OF ELIJAH

3. Among the truths and prophecies the Lord had given them was one which should have been very significant, and it would have been a pointed prophecy, if the rabbis had not perverted its meaning, as they did that of many other prophecies which referred to the coming of the Messiah. This prophecy is found in the closing part of the Old Testament, and reads like this:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”³

4. This utterance of the prophet became a landmark in the history of the Hebrew people, and from generation to generation, from father to son, from rabbi to disciple, it was handed down, each generation adding something to its meaning. In chapter two of this volume, is given an account of the manner that the Jews accumulated traditional teachings; among these teachings were many things, said by different rabbis concerning this statement of the prophet and its relation to the coming of the Messiah. One of the rabbinical schools had become known as the school of Elijah, and many things were attributed to the prophet Elijah which probably never were said by him, and never were intended to be taught concerning him. (a)

³Mal. 4: 5, 6.

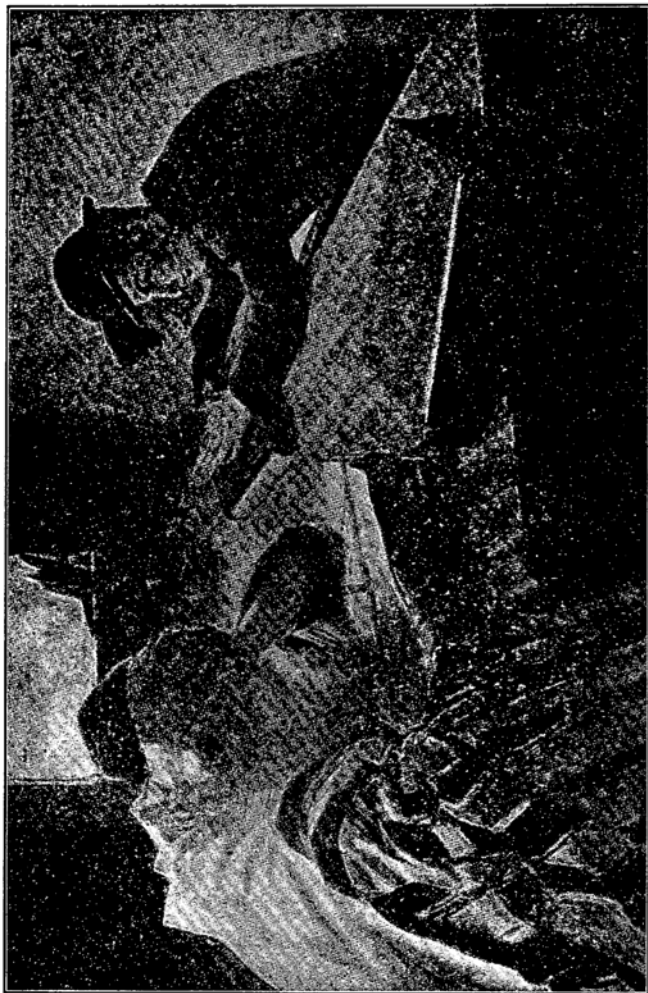
For instance: The rabbis teach that the original Elijah, who first came to king Ahab, had been on a visit with the king to comfort Hiel, the Bethelite.⁴ While they were there, a question arose for discussion between Elijah and the wicked king. Ahab asked Elijah why it was that the words of Joshua, the disciple of Moses, were fulfilled, and the words of Moses, the great prophet himself, were not fulfilled. Joshua said that the man who rose up to build Jericho should be cursed of God; he should lay the foundation of the city in his firstborn, and should set up the gates of the city in his youngest son; and this had happened to Hiel.⁵

5. Moses said that when the people turned away from the worship of the true God and turned to the worship of idols, the heavens should be shut up, and there should be no rain, and all things should be dried up.⁶ Here we see that the prophecy of Joshua, Moses' disciple, was fulfilled, because Hiel the Bethelite, who built Jericho, laid the foundation of the city in Abiram his firstborn, and set up the gates of it in his youngest son Segub. This was done to fulfil the word of the Lord by the mouth of Joshua the son of Nun.

6. You know, Elijah, that the whole land is full of idolatry. All the people of Israel are worshiping idols, and they have turned away from the worship of the true God, exactly as Moses prophesied,⁷ yet we

⁴1 Kings 16: 34. ⁵Joshua 6: 26, 27; 1 Kings 16: 34.

⁶Deut. 11: 16, 17. ⁷1 Kings 16: 26, 33.



A Rabbi and His Pupils

do not see the prediction of Moses fulfilled, but we do see the word of Joshua fulfilled.

7. The rabbis claim that then it was that Elijah turned to the king, and said to him:

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."⁸

The eminent Rashi, the great commentaries, the "Comments of David," the "Comments of Zion," and other rabbinical authorities, claim this is what the rabbis said that the great prophet Elijah taught.

THE MEANING OF ELIJAH'S COMING

8. The tradition had grown up among the Jewish rabbis that this prophecy concerning Elijah meant that before the great and dreadful day of the Lord came, there must first appear the same Elijah who was here on earth in the days of Ahab, the man who restored the people of Israel back to God, and who destroyed the idolatry which existed in Israel.⁹ This Elijah must be the very identical man who was on earth once, and who had been translated to heaven.¹⁰ He must appear in the same form as when he was on earth, and must come with his staff and with his girdle, as the prophet Elijah walked while here among men.

9. Rabbis and parents united in teaching the children that the Messiah could not come till this Elijah

⁸1 Kings 17: 1. ⁹Matt. 17: 10; 1 Kings 18.

¹⁰2 Kings 2: 10, 11.

had come; for the prophet Malachi had declared that it should even so come to pass. Whoever might come, claiming to be Elijah, but who was not the real man himself, could not be the person who was referred to in the prophecy of Malachi. The people were thoroughly taught on this point, and continuously warned, in order that they might not be deceived by some spurious personage, and by some false Messiah.

10. It was true that there would be no man living who could identify him as the real Elijah; but the rabbis taught that when he came, the Most High would make it clear to the people that it was the real Elijah, and that until such a man came, the Messiah could not, and would not, appear.

THE GREAT PROPHET LIKE UNTO MOSES

11. Another idea had grown up in connection with the rabbinical teaching of this scripture in Malachi, and had become associated with it, for the rabbis claimed that the prophet had associated the two in his prediction; namely, that before the Messiah came, in order for the laws of Moses to be fulfilled, with the statutes and the judgments, there must come the great prophet like unto Moses.¹¹ God had told Moses that there should be raised up a prophet like unto himself. This was one of the statutes in the law of Moses; and the Messiah of Israel would not come till this great prophet had appeared. Therefore the rab-

¹¹Malachi 4:4; Deut. 18:15-18.

bis had come to associate these two persons together, and taught the Jews that no Messiah could come, and that the day of the Lord could not appear, till the great prophet like unto Moses had made his appearance, and Elijah the prophet had come back to earth again. These teachings were deeply rooted in the hearts of the Jewish people by the rabbis, and their view of these scriptures was expounded to the laity as the true meaning of the word of God.

12. For nearly four hundred years prior to the advent of Jesus and of the Baptist, these things were taught the people.¹² They were not written in books then, as were the Scriptures, but were taught orally from father to son, from rabbi to pupil. Whenever a great teacher came who claimed that he was a man especially raised up of God to do a great work among the Jews, the rabbis generally put certain questions to him, to find out if he were the person referred to in the prophecy. The rabbis were wary and very cautious; and their view of the teaching and exposition of the word of God had such a hold on the people that no layman thought he could understand any teaching, unless it were first strained through the sieve of the scribes, the rabbis, the Pharisees.¹³

13. If the reader will bear these things in mind, he will the better appreciate the condition of affairs as we proceed with this theme, and he will better under-

¹²Matt. 17: 10. ¹³Matt. 23: 13, 24.

stand some scriptures in their relation to the Saviour, to John the Baptist, and to the Saviour's first advent.¹⁴ With the death of Malachi the prophet, the spirit of prophecy ceased in the Jewish church. They had no living prophet among them who taught the people the true meaning of the word of God;¹⁵ they had only the rabbis and the scribes to give them this instruction, and the Sanhedrin decided whether all questions were strictly orthodox or otherwise.¹⁶

WHY THE LEADERS QUESTIONED JOHN THE BAPTIST'S AUTHORITY

14. When John the Baptist came preaching in the wilderness of Judea, the people were aroused.¹⁷ It had been a long time since a teacher had come among the Jews who had so stirred the people as he moved them. When word came to the leaders of the people that such a person was preaching to the Jews, it was questioned whether he came to Israel with proper authority. First, John was not known to have made any record in any of the rabbinical schools. In fact, he was not known to the rabbis.¹⁸ Secondly, it was not customary for the rabbis to teach in any such manner as John was teaching. The rabbis generally gathered in certain homes,¹⁹ or buildings, or synagogues, or schools, or in the temple to teach;²⁰ but seldom did

¹⁴Rom. 15:4; 1 Cor. 10:11. ¹⁵Ps. 74:9. ¹⁶Matt. 23:1-3; 5:22.

¹⁷Matt. 3:5; Mark 1:5; Luke 3:7.

¹⁸Luke 1:80; Matt. 3:1. ¹⁹Mark. 2:1-13;

Luke 7:36-47. ²⁰John 8:1, 2; 7:14.

they preach in the manner in which John was teaching. This manner of conducting services was entirely out of the ordinary. Thirdly, this John was publicly denouncing the leaders of the nation, the very men who were considered the foundation of the whole Jewish economy.²¹ This, too, was something not generally recognizable. Fourthly, he never went to the rabbis and scholars to consult with them concerning his teaching, neither did he get instruction from them, whether it would be proper or allowable to declare his message. Fifthly, he made no discrimination between the scholars and the illiterate; to John everybody seemed alike.²² This was not in harmony with the rabbinical teaching. Sixthly, his message was a strange one. The rabbis taught that when Elijah came, Israel would have become either very good or very bad. Either they would have reached that state of goodness that they would merit the favor of the Holy One of Israel, so that He would wish to come and destroy their enemies, the Romans, and give the kingdom to Israel, as the rabbis claimed that Daniel and the other prophets taught;²³ or else they would have all become so wicked, that the worst sinners in Israel would be destroyed, and favor would be shown to the learned rabbinical class for their devotion to the law and to the knowledge of God.

But this man's message was a message of repen-

²¹Matt. 3: 7.

²²Luke 3: 7-14.

²³Luke 1: 71; Dan. 2: 44; 7: 27.

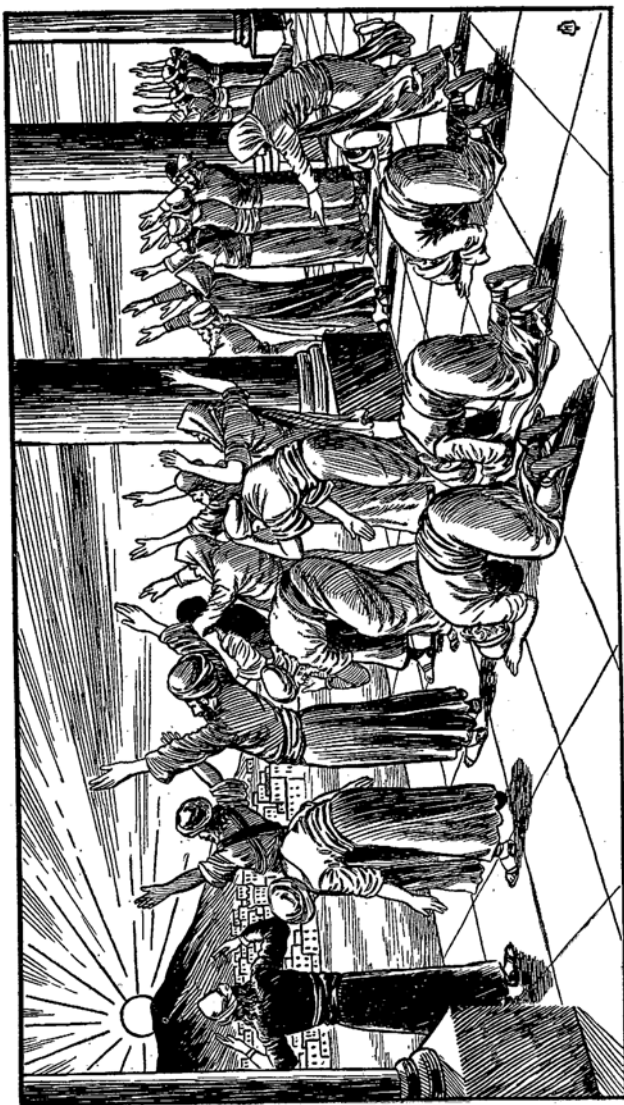
tance;²⁴ it was a message of preparing the way of the Lord;²⁵ it was a message the like of which had not been known or heard in Israel, — a message which had not been handed down by any of the rabbis to be given to the children of Abraham.

SANHEDRIN INVESTIGATING JOHN'S LABORS

15. These things had a tendency to surprise the rabbis and leaders of the Jewish nation. Here was a condition which was different from anything which they had ever known or heard. However, after the people flocked to hear John,²⁶ and some of the rabbis and Pharisees themselves had heard him,²⁷ the leaders concluded that there must be something to the message of this man, and there must be an effort made to find out who he was. From the record, as brought to view in John, they evidently followed the rabbinical method in ascertaining who he was and what was his work.

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that [margin, a prophet? Doubtless referring to the prophet of Deut. 18: 15-18] prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet

²⁴Matt. 3: 2. ²⁵Mark 1: 3. ²⁶Mark 1: 5. ²⁷Matt. 3: 7.



Worshipping the Sun Toward the East

Esaias. And they which were sent were of the Pharisees."²⁸

16. It would seem clear from this scripture that the Sanhedrin, the leading council of the Jewish nation, had called their constituted body together,²⁹ and after deliberation, had concluded that this man's claim was worthy of official investigation. (b) The crowds were flocking to the wilderness to hear him, and he was a man of great power.³⁰ He was a factor that had to be reckoned with. Inasmuch as the rabbis had had many notable characters to deal with in days gone by,³¹ the time had evidently come that the leading official body of the church must take cognizance of this man and of his work; and place themselves on record, after official investigation, as to their opinion of the man and his conduct. They therefore sent the body of men who were the proper representatives of the nation, the priests and the Levites,³² and these men were to report to the council their findings. It was doubtless because of this report that they had to deliver, that they approached John as they did.³³ The council having had handed to it by their predecessors the teachings of the rabbis concerning the Elijah and the prophet like unto Moses, as contained in the prophecy of Malachi,³⁴ instructed them what questions should be put to John.³⁵

17. John gave them his answer. He told them

²⁸John 1: 19-24. ²⁹Matt. 2: 4; John 7: 45 to 8: 1; Acts 5: 21.

³⁰Luke 3: 7. ³¹Acts 5: 33-37. ³²Mal. 2: 1, 4, 7, 8; 3: 3.

³³John 7: 45-47. ³⁴Mal. 4: 5, 6. ³⁵John 1: 19-22.

plainly that he was not the Christ, he was not the Elijah, neither was he the prophet referred to in Deut. 18: 15-18, as they were taught by the Pharisees and by the scribes to regard that prophet.³⁶ He told them that he was preparing the way of the Lord, and had come to fulfil the prophecy of Isaiah, which the council ought to fully understand.³⁷

18. But the committee were not satisfied with John's answer, as there were other considerations connected with the work he was doing. They were there to make a thorough investigation. It might be possible that the destiny of the nation hung upon the work of this man. Therefore much depended upon the investigation of this body of representative men. So they asked him further:

"Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."³⁸

19. For a rabbi to baptize meant a great deal. The law of *To-ho-ros*, purification, taught that when a person was immersed with water, there was a great meaning attached to the same. It might be that the candidate was a stranger becoming a full-fledged Israelite. It might mean that he was a great sinner, and took this way to dispose of his sins. Even though

³⁶John 1: 20, 21. ³⁷Matt. 3: 3; Mark 1: 3;

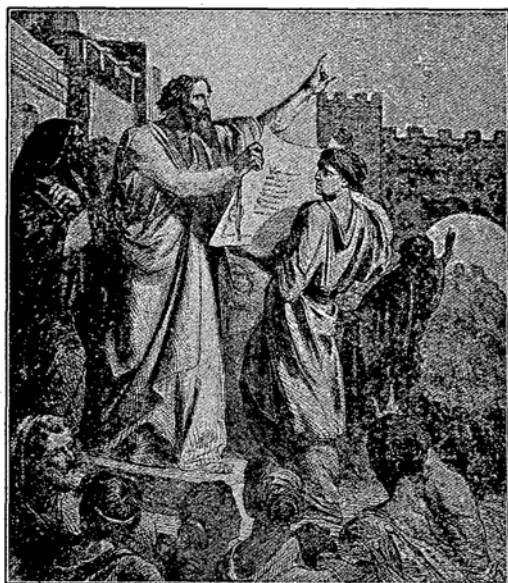
John 1: 23. ³⁸John 1: 25-27.

the baptism of the candidate were in harmony with the laws of the rabbis, the man who performed the ceremony must have some special purpose in performing such a service. They therefore wanted to know on what ground he was baptizing the people. This, too, they must report back to the council. And John gave them his reason why he was baptizing.³⁹

20. It is evident that the committee went back to the Sanhedrin and gave to them the report of their investigation, and the council must have reached certain things in their findings. They certainly concluded one thing, and that was that this man was neither the Messiah nor Elijah the prophet; for he himself had so confessed. He told this investigating committee that he was neither that prophet, nor the Messiah, nor Elijah.⁴⁰ The council doubtless felt that no matter what work John was doing, no matter to what scripture he might refer as proof that his work was genuine, he did not fulfil the specifications called for in the book of Malachi, and they had no fears to entertain that he was the forerunner of the Messiah. From their standpoint, John himself had plainly admitted that he was not the man who was fulfilling the scripture of Malachi.

21. Again; they must have concluded that he could not be the man that was referred to in Malachi's prophecy, since he told the committee that he was not *that*

³⁹Mark 1:8. ⁴⁰John 1:20, 21.



Ezra Reading the Law

prophet.⁴¹ In their minds, he disassociated himself from the statutes and the judgments of Moses, which were referred to by the last Old Testament prophet, and which were associated by the rabbis with the coming of the Elijah and with the advent of the Messiah. So, whoever he was, he could be neither the Elijah nor the Messiah; for hē did not fulfil, according to their view, the text referred to in the prophecy of Malachi.

JOHN'S ANSWER TROUBLED THE LEADERS

22. But John said one thing that must have troubled

⁴¹Mal. 4: 5.

them. He told the priests and Levites that he was a forerunner;⁴² for he was preparing the way. And, too, he was preparing the way of the Lord. He declared to them that there was One in their midst who was to follow him, although they did not know Him.⁴³ There is no doubt that this statement of John must have worried them; for it contained certain parts of a message which applied to the prophecy of Malachi. Here is the scripture:

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”⁴⁴

23. We notice that John told them exactly what this part of the prophecy of Malachi predicted. He informed them that he was preparing the way of the Lord; then it was the Lord who was in their midst, and they did not know Him. This was surely what John had in mind,⁴⁵ therefore they could not harmonize the man with his work. Here was a man who told the leaders of the church that he was doing a work which the prophecy said should be done before the advent of the Messiah; still he did not bear the name that they thought he should bear, as outlined in the prophecy.⁴⁶

24. Furthermore, according to this testimony of

⁴²John 1: 23. ⁴³John 1: 26, 27. ⁴⁴Mal. 3: 1.

⁴⁵John 1: 29-33; Matt. 3: 13-17. ⁴⁶Mal. 4: 5.

John, they were told that they did not know the Lord, although he was in their very midst.⁴⁷ This statement must have troubled them. It is evident from the Scripture that when the Sanhedrin heard the testimony of the priests and Levites, they concluded that John was a deceiver, and so they rejected him.⁴⁸ They therefore concluded that the One who was to follow him must likewise be a deceiver.⁴⁹ They decided that he was not the Lord for whom they were looking;⁵⁰ he was not the kind of Messiah they were told was coming.⁵¹ They decided that since John told them that his name was not Elijah, they preferred to take the man's name rather than to accept the work;⁵² they therefore cast him aside and the One who was to come after him.⁵³ They refused to recognize the work, choosing rather the name than the work. Here is what the Word says:

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."⁵⁴

25. We therefore see that the reason why the Jewish people rejected the work of John the Baptist as the work of Elijah the prophet, was because of the wrong views of Scripture they had received from the rabbis, the teachers, and the Pharisees. It is true that the Scripture said that Elijah the prophet would

⁴⁷John 1: 26. ⁴⁸Luke 7: 30, 33. ⁴⁹Matt. 17: 12; Luke 7: 34.

⁵⁰Luke 19: 14.

⁵¹John 7: 12.

⁵²Luke 7: 30.

⁵³John 7: 28; John 5: 33-36. ⁵⁴Luke 7: 29, 30.

come before the great and terrible day of the Lord;⁵⁵ but the rabbis had the program all arranged as to who this person should be, and just how this Elijah must come. While it is true that God had said there were several things Elijah should do when he came; that, he should turn the hearts of the fathers to the children,⁵⁶ and prepare the way of the Lord; the rabbis were not so particular about the work Elijah was to do as they were particular about his name. To these leaders the work was secondary; the name was the more important. They were very careful and very particular to strain out the gnat, even though they swallowed the camel.^{57(c)} Inasmuch as the prophecy said that God's messenger should prepare the way of the Lord, since they rejected John as not being the man for whom they were looking, it was but natural for them to reject the One he announced as the Messiah, — the Lord whom they were expecting.⁵⁸

26. The way that God had always preserved Israel was by the voice of the prophets.⁵⁹ The prophets of the Lord were the ones who gave the people the real and the true teaching of the word of God. For three hundred years and more they had not had the voice of the prophet. The Jews had substituted a voice of God of their own; consequently they were not in a

⁵⁵Mal. 4:5. ⁵⁶Mal. 4:6. ⁵⁷Matt. 23:24. ⁵⁸Mal. 3:1.

⁵⁹Hos. 12:13; Ps. 77:20; 2 Chron. 36:15, 16;

Jer. 7:25; 25:4; 29:19; Hos. 12:10.

condition to appreciate the true voice of God when it came.⁶⁰

THE TIME RIPE FOR ELIJAH'S MESSAGE

27. The time had come when God was to visit and redeem His people;⁶¹ the time when the prophet Malachi's prediction was to have its fulfilment.⁶² Now God would do a great thing for His people. He had already told them through the prophet that He could do no more than what He had done,⁶³ and He would make no exception to the rule at this time.⁶⁴ Consequently He began the fulfilment of this prediction by working a miracle as is recorded in the following scripture:

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. . . . And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth

⁶⁰John 1: 11; 10: 3, 5, 6, 26, 27. ⁶¹Luke 1: 68. ⁶²Luke 1: 16.

⁶³Isa. 5: 4. ⁶⁴Amos 3: 7; Deut. 29: 29.

shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.⁶⁵

28. The angel Gabriel, who had given all the prophecies of the Bible concerning the coming of the Messiah,⁶⁶ now came to this aged servant of God with the message of assurance that the time had come when the way of the Lord was to be prepared.⁶⁷ This old man was selected as the one through whom the forerunner should come, and the work was all laid out before him. The message came from the God of heaven who had given the prophecy concerning the advent of the Messiah;⁶⁸ and this mighty angel declared that the child which Zacharias was to have,

⁶⁵Luke 1: 5-20. ⁶⁶Dan. 8: 16; 9: 21; 10: 11, 13, 21; Rev. 1: 1.

⁶⁷Luke 1: 14, 16. ⁶⁸Dan. 9: 21, 25-27.

was to be the one whom God had selected to do this work, as predicted in the prophecy of Malachi.⁶⁹ It was this same angel who had given the prophecy to Malachi; it was this angel who had given the prophecy to Daniel; this is the angel who is commissioned to give all the prophecies.⁷⁰ Who then better than he can tell when the prophecies are to be fulfilled? The child's birth is to be miraculous; and God Himself by His Holy Spirit through His angel tells this man of God the story of the work of this peculiar child.⁷¹

29. Note what he says: This child is to go before the Lord in the *spirit* and in the *power* of Elijah. He is to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and to turn the disobedient to the wisdom of the just. This is the child who has been selected of God to prepare the people for the coming of the Lord. Now mark, this message comes to Zacharias unexpectedly;⁷² he is unwarned; he knows nothing of what is to occur; he is unprepared. A messenger comes to him from the courts of glory; the man of God is frightened, for he hears strange and wonderful things. He becomes a doubter, and is smitten for his unbelief, because God will have his way worked out.⁷³

MESSIAH ABOUT TO COME

30. What does it all mean? — God is about to fulfil that wonderful prophecy in Malachi. The time is

⁶⁹Mal. 3: 1; 4: 5, 6. ⁷⁰Rev. 22: 6; Luke 1: 19. ⁷¹Luke 1: 17.

⁷²Luke 1: 12. ⁷³Luke 1: 20.



The Moabite Stone

here when Elijah is to appear. It takes inspiration to prepare the way, and an angel from heaven to explain the Scripture. It needs inspiration from God to make clear what the rabbis have covered up with the rubbish of human explanations and of human reasonings. Elijah is to come; the Lord is to appear; the prophecy of Malachi which God has given is to be fulfilled; and God will do all he can to make things plain to the people.⁷⁴ He works a wonderful miracle for them.⁷⁵ They are soon to see a man come and deliver a message⁷⁶ of preparation for the coming of the Lord. It is to be the message which this same angel had predicted several hundred years before by the prophet Malachi: It is the message of Elijah the prophet. But the people must clearly understand the nature of the work and of the message. Therefore the Lord reveals the work to this man of God by assuring him that the message will be the fulfilment of the prophecy of Malachi, but it will be performed by his child. He is not to be called *Elijah*, but *John*. The name of the man is to be *John*, but the work he is to do is that of *Elijah*. Thank God for the inspiration of heavenly influences to make clear the word of God.⁷⁷ Oh, that Israel had understood and had realized it, what would it have meant to her then!⁷⁸ And if the children of God could understand the larger, broader, and deeper import of this

⁷⁴Amos 3: 7. ⁷⁵Luke 1: 65. ⁷⁶Luke 1: 66.

⁷⁷1 Pet. 1: 10-12. ⁷⁸Isa. 48: 18.

message, what might it mean to the people in this day!⁷⁹

31. Here we have before us the angel's explanation of the prophecy of Malachi. This man John is to go before the Lord with the power and with the spirit of Elijah, to do the work which must be done to prepare the people for the coming of the Lord. This is what the Lord wished Israel to know; this is what the people should have known; this is what the Holy Spirit desired the leaders of the church to know.⁸⁰

32. When the Sanhedrin sent to John to ask of him if he were the Messiah, he was correct in saying that he was not. When they asked him if he were Elijah, he was correct in answering negatively.⁸¹ He was not the man Elijah, but he had the message of Elijah. He was the person who did the work which God said should be done by Elijah just prior to the coming of the Messiah.

PEOPLE TAUGHT ELIJAH MUST FIRST COME

33. The Jewish leaders of the church, having had a wrong view of the Scriptures, turned away from John's work, and from his message; still they taught the people that before the Messiah could come, Elijah the prophet must come. That we may clearly understand this point, let us turn to a scripture, and note its significance:

"And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high

⁷⁹Heb. 4: 1, 11. ⁸⁰Luke 19: 42, 44. ⁸¹John 1: 20, 21.

mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. . . . And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered, and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not."⁸²

34. We note, then, that the Jews at the time of the Messiah's appearance on earth, believed that before the Holy One of Israel came, Elijah must appear; they had been taught that He could not come till after Elijah had made his appearance. When the disciples asked Jesus the question, He answered it in the affirmative. Certainly, Elias must come. This is what the Scripture said, and the Scripture can not be broken.⁸³ What the word of God said must be carried out, for not one word of the Lord is allowed to fail.⁸⁴ So I tell you, my disciples, that Elias must truly come, even as the scribes have said; but I wish you to know that Elias has already come. The Elias that the scribes say is yet to come, has already appeared. Jesus did not differ from the teaching of the scribes, when their teaching was in harmony with the word of God; but he differed from them in their application of the teaching. Jesus then said, But Elias

⁸²Matt. 17: 1-12. ⁸³John 10: 35. ⁸⁴1 Kings 8: 56;
Joshua 21: 45; 23: 14.

is come already, and the people to whom he came did not discern him as the Elijah.⁸⁵ The trouble was they did not see the work that the man did when he appeared. Instead of knowing the word of God and understanding its spiritual application, the scribes so adhered to the mere letter as expounded by the rabbis, that the man who came and did the work which God said should be done by Elijah, they entirely passed by, wholly rejecting him and his work.⁸⁶ And I wish you to know, my disciples, that as a result of the rabbis' and the people's rejecting the man who did the work of Elijah, they will also reject me the Messiah, the Son of God, the Holy One of Israel.⁸⁷

JESUS RECOGNIZES THE TRUE ELIJAH
AND HIS MESSAGE

35. That we may see the force and meaning of this statement of Jesus, let us turn to another scripture having a direct bearing on this subject. Here is what is written:

"And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, *Behold I send my messenger before thy face, which shall prepare thy way before thee.* . . . For all the prophets and the law prophesied until John. And

⁸⁵Matt. 17: 12. ⁸⁶Mark 12: 24, 27. ⁸⁷Matt. 27: 63-66.

if ye will receive it, this is Elias, which was for to come."⁸⁸

36. Here we have the whole story explained in a very clear light. Jesus, the Messiah, the Holy One of Israel, takes up the thread which is being unraveled by the angel Gabriel, and explains the matter very simply to the minds of the disciples. It is said in another place, when Jesus told them concerning John's work that he was the Elijah:

"Then the disciples understood that he spake unto them of John the Baptist."⁸⁹

Jesus and the angel Gabriel had already made many things clear which were dark to the minds of His children;⁹⁰ they were able to do the same at this time. We plainly see that the inspiration of God had breathed into the Word the light of God; and the same inspiration was now needed to make the word of God clear concerning the Messiah, as was necessary to give the Word in the beginning.⁹¹

37. There was perfect harmony between John and Jesus. There was no contradiction between them. The prophecy had declared that Elijah would come, and that he would turn the hearts of the fathers to the children. But the tradition of the rabbis and of the church teachers, was so perverse and misleading, that the people of God were being turned away from the truth.⁹² Satan was so distorting the word of the Lord, and was so controlling the minds of the people, that

⁸⁸Matt. 11: 7-15. ⁸⁹Matt. 17: 13. ⁹⁰Dan. 8: 13-17.

⁹¹2 Tim. 3: 16, 17. ⁹²Matt. 23: 13.

when the time came for the fulfilment of the prophecy, they had such erroneous views that they could not see the fulfilment of the same in the light of inspiration.

38. God sought to restore the spirit of inspiration in the church. He sent the angel who for centuries had given prophecies concerning the coming of the Messiah. This angel came to the man of God who was well known as a priest, and to this man of God the angel declared that the prophecy of Malachi was to be fulfilled. A manifold miracle was performed, and all the people of Israel learned about it.⁹³ For a number of years the church had the opportunity of pondering this great and wonderful manifestation of God.

The time came when the man who had been selected to carry out this great work of preparation for the coming of the Messiah began his labors. The leaders of the church felt that the man was doing a great work, and that they must take notice of it. But he had not been trained in the same schools with them; he did not bear the name that they thought he should bear; he did not do the work in the manner that they thought he should do it. He was carrying on the work in harmony with the Scriptures and with the prophecy concerning the forerunner, but he was not performing it in harmony with their views.

39. Finally the Messiah appears. The leaders seek

⁹³Luke 1: 58-63.

to show that there is a contradiction between John and the Messiah. John says he is not Elijah; Jesus says he is Elijah. Who is correct? Is there not a dissonance? — Nay, verily. The angel Gabriel reveals from heaven that the work of John is to be carried on in the *spirit* and in the *power of Elijah*. Although the man who does the work bears the name John, meaning the beloved of the Lord, he is the one of whom it is written, the man who is to prepare the way of the Lord.⁹⁴ And if the people will but receive the man and will receive the work he is doing, to them he will be the Elijah.⁹⁵ In order to receive John and his work, they must lay aside all their rabbinical ideas and views of Elijah. They must lay aside all that the teachers have implanted in their minds contrary to the Spirit of the Lord.^(d) They must accept what the holy Messiah has taught them of John; and they must see in the work which John does the very work which the prophet says that Elijah shall do.

40. But the leaders refuse to make such acknowledgment. They will not receive it; they do not believe it; therefore they reject the Messiah, the Holy One of Israel.⁹⁶ They become a rejected people.⁹⁷ Does not this teach a sad lesson? O church of the living God, is there not a great object-lesson here for the church and the people now?⁹⁸ Did not John do the work which God had laid out for the Elijah to do?

⁹⁴Matt. 11: 10. ⁹⁵Matt. 11: 14. ⁹⁶Matt. 21: 38-41.

⁹⁷Matt. 21: 42, 43. ⁹⁸1 Cor. 10: 11.

Since he did the work, why not accept the message? It was the message concerning the Messiah which God wished Israel to see and to believe, rather than to look for the man who brought it.

THE ORIGINAL ELIJAH AND HIS WORK

41. Yet could there have been any clearer view of the work of Elijah than was shown by John the Baptist? We are sure that the reader will not answer affirmatively, after a brief study of the work of Elijah the prophet. What was the work which God gave the original Elijah to perform? What does the Scripture say? If we turn to the Old Testament, we learn this in brief:

42. The whole of the Israelitish nation — that is, the ten tribes — had departed from the true God, and had turned to idolatry. For a long time the kings of Israel, ever since the days of Jereboam the son of Nebat, had been the leaders in this wickedness;⁹⁹ and this sin of idolatry reached its climax in the days of Ahab. To add to this wickedness, Ahab, the king, took to wife Jezebel; for thus saith the word of God:

“And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jereboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab

⁹⁹1 Kings 12: 26-33.

did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.”¹⁰⁰

43. God had been sending his prophets with messages to the different kings who were practising this evil thing; but it seemed to have very little effect upon them.¹⁰¹ The commandments of God were almost entirely lost sight of, and the worship of the God of heaven was laid aside for the worship and the commandments of men. The Lord finally sent the prophet Elijah with His message to Ahab, telling the king that on account of his sin and of the sins of the people, there would be a drought, and for three years there would be no rain in all the land.¹⁰² The king sought for the prophet Elijah in every place,¹⁰³ if possibly he might find him and take his life. The Lord hid the prophet in different places, till the time came for Elijah to show himself once more to the wicked king of Israel.¹⁰⁴

44. When word was brought to the king that Elijah was found, he immediately sought to apprehend him.¹⁰⁵ But Elijah was not the man who feared Ahab; for he assured the king's servant that he would see the king himself before the day was over. And he met the king.¹⁰⁶

45. The prophet of God was accused of being the cause of all the trouble in the land. He was ac-

¹⁰⁰1 Kings 16: 30-33. ¹⁰¹1 Kings 13: 1-3; 1 Kings 14: 1-16; 16: 1-7. ¹⁰²1 Kings 17: 1. ¹⁰³1 Kings 18: 7-10.

¹⁰⁴1 Kings 17: 2, 3; 18: 1, 2. ¹⁰⁵1 Kings 18: 17.

¹⁰⁶1 Kings 18: 15, 16.



The Good Samaritan

cused of being responsible for this great drought, which had killed so many cattle, and which had been the means of destroying much life and property.¹⁰⁷ Ahab accused the servant of God of being responsible for all the evils which came upon the people; their sorrows and their troubles were laid at the door of Elijah. But the prophet of God refused to accept the responsibility. The man of God would not listen to such a false charge. He knew who was responsible. Therefore he said to the king:

"I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."¹⁰⁸

46. This idolatry was so prevalent that it had contaminated the whole of the people, and Elijah thought that he was the only person in all the realm of the kingdom of Israel that was not bowing down to these false gods, and obeying the commandments of men.¹⁰⁹ It was a terrible condition; but God assured the prophet that He had seven thousand men who were not obeying the commandments of men, but were worshipers of the true God.¹¹⁰

ELIJAH TESTING THE PEOPLE

47. Elijah then called upon the king to make a test, and the Lord of heaven should decide it. The test was accepted,¹¹¹ and it was proved that Ahab and all Israel were worshipping false gods, and were follow-

¹⁰⁷1 Kings 18: 17, 18. ¹⁰⁸1 Kings 18: 18. ¹⁰⁹1 Kings 19: 14; 18: 22. ¹¹⁰1 Kings 19: 18. ¹¹¹1 Kings 18: 19-25.

ing the commandments of men.¹¹² When Elijah offered the prayer for the people, that they might see their great sin, and know what a terrible thing it was to follow the commandments of men instead of obeying the commands of God, he asked the God of heaven to turn their hearts back again, that they might know He was the true God. Here is the prayer:

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. . . . And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."¹¹³

48. We see, then, that the basis of all the trouble in Israel in the days of Elijah was that the people had become idolaters; they had accepted the commandments of men instead of following the commandments of God. While they were terribly steeped in this wicked idolatry, the true God was lost to them. They were the servants of men instead of the servants of God.

49. After the return of the Jews from the Babylonian captivity, the leaders of Israel had determined that the people of God should never again become idolaters. For this reason, during the next five hundred years, the rabbis and the Jewish leaders were busying themselves in the teaching of the law to the

¹¹²1 Kings 18: 26-35. ¹¹³1 Kings 18: 36-39.

people, that they might never again depart from the worship of the true and living God. The reformation started well in the days of Ezra;¹¹⁴ but it was not long before the masses of the people were again turned away from the living God, and were following men. The Lord raised up such men as Haggai, Zechariah, and others, and finally the prophet Malachi came. He re-proved the Jews very strongly for their departure from the true God.¹¹⁵

50. After this the leaders worked harder to fence the people^e in, that they might not become wicked any more with evil idolatry. They had men who were Pharisees, specially separated from other people; they had scribes to do the writing of the words of God for the people; they had still others who were the teachers and instructors of the people. The rabbinical schools and the theological seminaries flourished all through the country of the Jews, and wherever Jews lived in any large numbers there were seats of learning conducted by rabbis and scholars.(e)

THE INFLUENCE OF THE TEACHERS ON THE PEOPLE

51. However, what were these leading men doing all this time? What was really being accomplished by these teachers of the people? Instead of teaching the people the simple word of God in the light of the prophecies, to prepare them for the coming of the Messiah, they were teaching them to look at the word

¹¹⁴See Ezra and Nehemiah. ¹¹⁵Malachi, chapters 1 and 2.

of God in the light of rabbinical instruction and in the light of fanciful interpretation.¹¹⁶ They added to the word of God; they substracted from it.¹¹⁷ They piled up traditions mountain high, till the people were burdened down with the weight of the evil teachings of the men who made the laws.¹¹⁸ It was taught by the rabbis that when Jacob was with his father-in-law, Laban, he observed six hundred thirteen commandments; and they had been growing at the same rate from that time till the present.

52. What was the result?—When the time came for Messiah to appear, the whole people were so steeped in tradition and in sin, that the commandments of God were laid aside, and the teachings of men were substituted.¹¹⁹ While the professed people of God were not bowing down to wood and stone, they were bowing down to men.¹²⁰ They were in the bondage of the slavery of men;¹²¹ therefore they were following the commandments of men instead of the commandments of God. Instead of observing the commandment referring to the Sabbath, they were obliged to observe nearly four hundred commandments touching the Sabbath. (f) Every one of the commandments were set aside in order that the precepts of men might be followed out. This had reached such a state that there had become recognized among the people two forms of religious teaching. One was

¹¹⁶Mark 7: 1-5. ¹¹⁷Mark 7: 7-13. ¹¹⁸Matt. 23: 2-4.

¹¹⁹ Matt. 15: 7-9. ¹²⁰Matt. 23: 7, 8. ¹²¹John 8: 32-36.

known as the written word, the other was known as the oral law. From three to five times as much time was spent in studying the oral law, the teachings of men, as in the study of the commandments of God. The plain simple teaching of the commandments of God had become so intricate that the ordinary man could not understand its meaning, because of the strange and fanciful interpretation which had been placed upon it.¹²²(g)

53. The people were taught by the rabbis that no part of the Scripture must be understood in merely one way. There were many ways of interpreting and expounding the Bible. Each rabbi of note had his own way of explaining the word of God: and though there were hardly two rabbis who were agreed, the people must view all the interpretations as equally important, even though they brought confusion to the minds of the learners.

ERRONEOUS TEACHING OF GOD'S COMMANDS

54. The leaders had caused the people to turn away from the commandments of God, and had turned them to the traditions of men. They were worshiping men, and were bowing down to the ideas and whims of men.¹²³ They had lost the spiritual meaning of the law of God, and had become worshipers of the teachings of men.¹²⁴

55. The commandment to honor parents was in-

¹²²2 Cor. 3: 6; Col. 2: 20-23. ¹²³Isa. 29: 9-14.

¹²⁴Matt. 5: 19, 20.

terpreted to mean that it was not a sacred obligation to obey the parents, as given in the word of God; for that command, like all the other commandments, must be understood in the light of rabbinical instruction.¹²⁵ A rabbi must be honored more than one's father. Yes, the rabbi must receive honor equal with God. The rabbi had almost become as a god to the people.

56. In view of these facts, and many more which might be given, the whole Jewish people had become a nation of men-servers.¹²⁶ They had forsaken God in order to serve men. Sins of the worst forms were being perpetrated in the name of religion, and all these iniquities were being covered up by the cloak of piety.¹²⁷ Surely, if ever there was a time when the Elijah message was needed, if ever there was a time when a man like Elijah was in demand to rebuke the people and the leaders for their sins and iniquities, that time was ripe just preceding the first advent of our Lord. John the Baptist, therefore, came at the proper time. The angel from heaven had announced the intention of God to send just the man with the right form of message, and John was selected to do this work. He was the Elijah to the people of that generation. The people never would be ready for the Messiah, until they realized how much their hearts needed to be turned back again to God. There

¹²⁵Matt. 15: 4-6. ¹²⁶John 7: 13; 9: 22; 12: 42;
9: 34. ¹²⁷Matt. 23: 14.

was a work of reformation and preparation, before they were ready for the Messiah.

EFFECT OF JOHN'S MESSAGE

57. So when John the Baptist came to the people, he told them that they must repent.¹²⁸ He told them that to be Abrahamites was not sufficient.¹²⁹ (h) The time had come when the axe must be laid at the root of the trees. He told the people that they must bring forth fruits meet for repentance.¹³⁰ He warned them to flee from the wrath to come.¹³¹ He made bare to them their sins, in order that they might be prepared when the Messiah came. Even though his name was John, his work was that of Elijah, and if they only had had spiritual discernment, they would have had revealed to them that the work he was doing was the very work which Elijah had done in his day; therefore this man was doing the work of Elijah for their day. He had come to make a people ready for the coming of the Lord.¹³²

58. Being steeped in the traditions of men, and being led by the rabbis and teachers, the masses of the people dared not think for themselves. They were afraid to even acknowledge that the message of John was the real message. While doubtless there were many who believed in their hearts that the work John was doing was perfectly in harmony with the work described by the prophet Malachi, it was not re-

¹²⁸Matt. 3: 1, 2. ¹²⁹Matt. 3: 9. ¹³⁰Matt. 3: 8.

¹³¹Matt. 3: 7. ¹³²Matt. 3: 3.

ceiving the sanction of the rabbis and the Pharisees; therefore they dared not accept it.

59. The lower and the poorer classes saw that this man had a message, and many of them believed it was the message from Heaven for the time. They accepted John and his message; and they were ready to hear the Messiah, Jesus of Nazareth, when He came.¹³³ There was a close relation between the believing of the message of John and believing the message which Jesus the Messiah brought. To receive the first, was to believe the second; to reject John, was to turn aside from the Saviour.

JOHN'S MESSAGE THE TRUE MESSAGE

60. We see, therefore, that every specification of the prophecy which applied to the Elijah message of Malachi was being worked out by John. He was the messenger who had come with the message of Elijah to the people. His message, if accepted, would have turned the hearts of the fathers to the children. It would have turned the hearts of the children to the fathers. It would have brought to the people a true understanding of the word of God, so that they would have seen many of the prophecies in their true light. It would have turned the hearts of the people away from men, and toward the Lord God of Israel. It would have wrought exactly the reformation which the Holy Spirit intended it should have wrought, as predicted in the word of God.

¹³³Luke 7: 29.

61. When Jesus came, He acknowledged that it was even so. He said that Elijah must first come and restore all things; but he added:

"Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."¹³⁴

Furthermore; before they could receive the Messiah, or even be ready to welcome him, they must receive Elijah the prophet and his warning of preparation.

62. Therefore Jesus said to them:

"And if ye will receive it, this *is Elias*, which was for to come."¹³⁵

What must they do? — They must receive this man John the Baptist and his work as the Elijah of Malachi, which the prophet said should come and prepare the way of the Lord. This was imperative; for if they did not receive Elijah, they would not receive the Messiah. Here is what Jesus said to them touching this matter:

"Likewise shall also the Son of man suffer of them."¹³⁶

63. Yes, because they would not receive the Elijah as manifest in the work of John, they would not receive Jesus as the Messiah. Because they did not receive the work of Elijah, they did not receive the Messiah. They sought to persecute the Elijah in his day; they therefore sought to persecute the Messiah.

¹³⁴Matt. 17: 12, 13. ¹³⁵Matt. 11: 14.

¹³⁶Matt. 17: 12.



Sprinkling the Blood at Passover

JEWS STILL LOOKING FOR ELIJAH

64. It is a singular fact that to this very day the pious of the Jews still believe that the Messiah can not

come till Elijah comes, believing the very same as did the disciples when they asked the Messiah the question at their return from the transfiguration experience. They are therefore praying for God to send to them Elijah the prophet, that they may have the assurance that the Messiah is on His way.

65. Every Passover, at the supper table, the family rise from their seats, led by the father of the house. Each person takes the cup of wine in his hand, the father also takes a plate in his hand. The command is given by the father that the door shall be opened. As the door is opened, the family together exclaim: "Blessed is he that cometh in the name of the Lord."

They hope that Elijah will enter to tell them that Messiah is on his way, and they hope that Elijah will come right at that time in connection with the Passover.

66. But the Jewish people have been waiting a long time for the Elijah to come; they have waited for more than two thousand years; and they may have to wait for many more thousand years to come and go, if the world were to stand that length of time, and even then Elijah would not come according to their view of his appearing.¹³⁷ And why? — Because he came at the proper time, in harmony with the prophecy of the word of God. He restored and fulfilled all things, as the prophet Malachi predicted, and as the

¹³⁷John 8:24.

Messiah indicated. Elijah had come; the Messiah's way was prepared; all things in connection with the first advent of Messiah were fulfilled.¹³⁸

67. The Jewish church at that time was in need of the work of Elijah the prophet. Any person who is familiar with the writings of the Talmud knows full well that the teachings of God's word are mingled with the doctrines of men. The professed church of God needed to understand the true meaning of the commandments of God; and Elijah, in the person of John the Baptist, had come to instruct them.

LESSONS FROM ISRAEL FOR THE CHURCH NOW

68. The sad history of the Jewish people from that time, the time of the first advent of the Messiah, to this very day, is a strong commentary on the text of Malachi's prophecy concerning Elijah the prophet. They have felt that the professed Christian world has troubled them, even as Ahab accused Elijah of troubling the people. They have repeatedly said that Christ and His followers were the cause of all their sorrows and their troubles. While it is true that many terrible things have been done in the name of the Christian religion, which never should have been done, neither have received divine sanction, (i) it is nevertheless true that if Israel had only accepted the Elijah and his message at the time when he came, the word of God would have had a different story to tell, and

¹³⁸1 Cor. 15:3, 4.

all subsequent history would have been differently written. Jesus wept for the people because He knew the penalty of their rejecting the Elijah and his message in their day.¹³⁹ He knew full well that they would reject Him, their Messiah, and their only hope; and to reject Him was to bring all forms of woes and sorrows upon themselves. He did not want to give them up. He pleaded with them; He wooed them; He besought them to accept Him.¹⁴⁰ For three years and more He labored and toiled with and for them, that they might see in Him the Messiah, and in John the work of the Elijah for their day.¹⁴¹ But they would not. They cast Him aside; they thrust Him away. How sad and how pitiful it is to think of the results!¹⁴²

69. And is there not a great and forcible lesson in this truth for the church of to-day? Has not all that history been written for the learning and the benefit of the church of Christ in these latter times?¹⁴³ Was all that instruction given merely for the times of those people? The canon of Scripture closed at the end of the first century; but the church of Christ continued, and still continues to the present time.¹⁴⁴ Is there not, therefore, some valuable lesson to be learned from the history of John the Baptist and from the people at that time, by the children of God and

¹³⁹Luke 23: 27-30. ¹⁴⁰Luke 19: 41-44; Matt. 23: 37.

¹⁴¹Luke 13: 6-9. ¹⁴²Luke 19: 14, 27. ¹⁴³Rom. 15: 4;

1 Cor. 10: 11. ¹⁴⁴Matt. 16: 18; 28: 18-20.

by the church now? We believe the word of God teaches that there is. Shall we not find it and benefit by it?

70. We are told in the book of Malachi that God will send Elijah the prophet before the coming of the great and terrible day of the Lord.¹⁴⁵ The Jewish people and their leaders taught that the coming of Elijah meant that the world would come to an end, by the ushering in of the Messiah.¹⁴⁶ But there were other prophecies in the Scriptures which declared that Messiah must first come and suffer for the people.¹⁴⁷ There were many parts of the word of God which plainly taught that Messiah must die for the sins of the human race.¹⁴⁸ The Scriptures clearly revealed that Messiah must come and give His life a sacrifice and a substitute for men.¹⁴⁹ There was a work of preparation by Elijah the prophet to turn the hearts of the people to the Lord, that they might be ready to meet Him, in order to receive the forgiveness of their sins.¹⁵⁰ The work of Elijah at that time was a work of preparation for the first advent of the Messiah, for His coming to die for the sins of the people.¹⁵¹ Where could God make this truth more plain than by placing this message in the last book of the Old Testament? How could the truth be more indelibly impressed than by showing the people that the

¹⁴⁵Mal. 4: 5, 6.

¹⁴⁶Matt. 24: 3.

¹⁴⁷Isa. 53: 4-6.

¹⁴⁸Isa. 53: 10.

¹⁴⁹Isa. 53: 7.

¹⁵⁰Matt. 3: 11, 12. ¹⁵¹John 1: 29, 36.

last message of hope He had for His church was that the Messiah would surely come; and to prepare them for that coming, He would send Elijah the prophet? The closing book of Old Testament Scripture was to be the book which should be the preparatory one for the coming of Elijah and for the coming of Messiah.¹⁵²

71. But the children of Israel lost sight of His coming as a suffering Saviour and a sorrowing Messiah. They overlooked the fact that he must come to bear our burdens, and to carry our sorrows.¹⁵³ They overlooked that He was to be smitten for us, and that through his stripes healing was to come to us.¹⁵⁴ Because they did not regard this phase of the work of the Messiah, they were not prepared to receive the message of Elijah nor the work of the Messiah when He came.

ELIJAH'S WORK TO BE COMPLETED

72. Since this is so, there must be a further work of Elijah for the church to do before the Messiah shall return in power and great glory. The day of the Lord is surely coming; for thus saith the prophet:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."¹⁵⁵

"And the heaven departed as a scroll when it is rolled

¹⁵²Malachi, chapter 1 to 4. ¹⁵³Isa. 63:9.

¹⁵⁴Isa. 53:4, 5. ¹⁵⁵Zeph. 1:14, 15.

together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"¹⁵⁶

73. We know from the word of God that this was not the way the Messiah came when He was here at the first advent. John the Baptist, the Elijah of his time, did not warn the people of any such coming of the Lord of glory. When the angels came to warn the shepherds of the coming of the Messiah, they brought the good news of peace to earth. Their song was:

"Glory to God in the highest, and on earth peace, good-will toward men."¹⁵⁷

He came at that time to reveal the lovely character of His Father, God.¹⁵⁸ He came to show to men the great love of God in giving His own life for a sinful world.¹⁵⁹ He appeared to die for sin and for sinners, and in this way He came to give peace and happiness to all mankind, if they would but receive Him.¹⁶⁰ The work of Elijah at that time was to have men see the need of their turning away from their sins, that

¹⁵⁶Rev. 6: 14-17. ¹⁵⁷Luke 2: 14. ¹⁵⁸John 14: 7-9.

¹⁵⁹John 3: 16, 17. ¹⁶⁰1 Cor. 15: 3;

Rom. 5: 8; Gal. 1: 4.

they might be ready to receive this blessed experience the Messiah was bringing.¹⁶¹

74. The second appearing of our Lord is to be a different advent. It is to be a time of terrible woe and disaster to the wicked and to the ungodly.¹⁶² It is a time of destruction and desolation.¹⁶³ But the word of God says that before the coming of the dreadful and terrible day of the Lord, Elijah shall appear.¹⁶⁴ Since there was need of Elijah at the time of the first advent of the Messiah to warn the people to be ready for the first coming of the Lord, since Israel at that time was given the message of Elijah, — a message of repentance through John the Baptist, — to prepare them for the glorious first advent of our Saviour, must there not be an Elijah message for the church and people of God at the present time, to prepare them for the return of our Lord? We know from the Scripture that God sent such a message to the church at the time of the appearing of Christ on earth, and we know how that message was treated by the majority. We know how that message was regarded by the church at that time, and we have learned why it was thus treated. Should we not take heed from that experience?

A MESSAGE BEFORE THE RETURN OF OUR LORD

75. There certainly must be a message of Elijah for the church prior to the second advent of the Mes-

¹⁶¹John 3: 27-36. ¹⁶²Thess. 1: 7-10; 2: 8.

¹⁶³Isa. 33: 13-16. ¹⁶⁴Mal. 4: 5, 6.

siah; for the Word says that Elijah will come to prepare a people for His coming. He must come twice.¹⁶⁵ He came once,¹⁶⁶ and was preceded by the Elijah message. He is to come again;¹⁶⁷ and in the very nature of things, His coming must be preceded by a similar message. The Jewish church made the sad mistake at that time of looking for a man instead of for a message. The angel Gabriel said it was to be the message of Elijah with the spirit and power of that prophet, and the angel also indicated the nature of the message. Must we not now, therefore, find in the Scriptures of truth an Elijah message prior to the second coming of the Lord? Should we not be careful lest we look for a man instead of for a message? Should we not give heed, and seek the Spirit of God to guide us into all truth,¹⁶⁸ that we may be guarded, and not be biased by men instead of following the word of God?

76. Is there any need of an Elijah message at the present time? We learn from the word of God that Elijah's message was to turn the people away from the commandments of men to the commandments of God. Is there any worshiping of man at the present time instead of worshiping God? There is scarcely need for a reply, for nearly all are conversant with present-day conditions in the spiritual world. When we observe how man has come to be revered, and the

¹⁶⁵Heb. 9: 28. ¹⁶⁶Heb. 9: 28. ¹⁶⁷John 14: 1-3.

¹⁶⁸John 14: 16, 17, 26.

word of God set aside, we clearly discern that the commandments of men are much more predominant than the commandments of God. We see that many in religious circles are seeking to enforce the traditions of men rather than to teach obedience to the commandments of God. There certainly is great need of a definite Elijah message to turn the hearts of the fathers to the children, and to make a people ready for the coming of the Messiah.

77. Where should we look for such a message? Since the time is here when such a message is needed, where should it be found? We found that the Elijah message prior to the first advent of the Messiah was in the last book of the Old Testament. Where should we naturally look for the Elijah message at the present time, the message to turn the people to the commandments of God and to prepare them for the coming of the Son of God? We would say by analogy, in the last book of the New Testament. We find that the last book of the Old Testament repeatedly speaks of the coming of the Messiah.¹⁶⁹ This was the book which, in a special manner was to prepare the church for the Lord of glory, and for the work of Elijah. We should, therefore, expect that the closing book of the New Testament would deal especially with the return of our Lord, and the work of preparation for that event. Even so do we find it. The whole drift of the last book of the Bible is touching the return of our

¹⁶⁹Rev. 1:7; 22:20.

Lord in power and glory. Nearly every chapter has something to tell concerning the return of our Master to gather His children. Should we not, then, expect that in this book there would be a message, an Elijah message, a message of preparation, prior to His return?

78. Such a message we do find in this blessed book, and here it is:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and

their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."¹⁷⁰

79. It appears from the words of this message that men had been worshiping other than the true God;¹⁷¹ now the attention of the people is called to the God of heaven. This is exactly what Elijah the prophet did. In the words of this message we find a people developed who keep the commandments of God and the faith of Jesus.¹⁷² This is what the people did in the days of Elijah when they had renounced Baal and his worship, and had their hearts turned again to the true and living God.¹⁷³

THE EFFECT OF GOD'S MESSAGE NOW

80. In the days of Elijah men had been bowing down to wood and stone; in the days of the first advent of the Messiah men had been worshiping men;¹⁷⁴ in these days we find that men are bowing down and worshiping the power the Bible calls, the beast and his image.¹⁷⁵ The work of reformation is the same in all ages. Elijah was called of God to warn the

¹⁷⁰Rev. 14: 6-16. ¹⁷¹Rev. 14: 7. ¹⁷²Rev. 14: 12.

¹⁷³1 Kings 18: 39; John 17: 3; 10: 30.

¹⁷⁴Jas. 2: 1-4. ¹⁷⁵Rev. 14: 9-11.

people against false worship. They were worshipping another god; they were breaking the commandments of God. John the Baptist, the Elijah of his day, was sent from heaven to warn the people of that time against following the traditions of men. He was sent to prepare the people for the first advent of the Messiah.

In this antitypical day of the fulfilment of all things, when the Master is to complete the work for mankind, the message of Elijah is going forth to the professed church of Christ, to prepare the people for the great and terrible day of the Lord, by calling their attention to the worship of the true and living God, and by appealing to them not to violate or disobey the commands of God. The Bible is very clear that before the coming of the Messiah the second time, this will be the Elijah message of preparation.

81. Should not the church of Christ then, at this day, beware that it listens not to those who call themselves Elijah, whether it be in the form of pomp, ostentation, display, or outward show, or whether it be in the form of teachings of men not in harmony with the true character of the word of God? In view of the lessons of the experience of Israel, should not the church of Christ now ascertain the real character of Elijah the prophet and of his work? It is clear from the Scriptures of truth that here is the message to prepare the church and the world for the appearing of the Lord and Saviour Jesus, the Messiah,

the Holy One of Israel. When this message finishes its work, then the next event for which we are to look is the coming of the Lord.¹⁷⁶ As soon as John the Baptist finished his work of preparation, Jesus came and announced Himself as the Messiah. As soon as Elijah had borne his message to Ahab and to Israel, then the people were turned towards the Lord their God. We see, likewise, that as soon as this message brought to view in Revelation completes its work, and the world is warned of the worship of the true and the living God, and the dangers threatening those who worship the false powers, the Lord comes to reap the harvest, and to gather the wheat in his garner.¹⁷⁷

82. What a wonderful truth is here revealed! Even to-day the Master stands at the door and knocks.¹⁷⁸ Jesus told the disciples, that Elijah was already come, and they knew him not.¹⁷⁹ Let us beware that we recognize by the Holy Spirit the Elijah of the present day. Truly Elijah is come already. He is here. It is not a man; it is this blessed message of preparation for our Lord and Saviour, Jesus the Messiah. May we be made ready for Him at His glorious appearing, through this precious message of Elijah the prophet as God has given it to His people for to-day.¹⁸⁰ Would that Israel had learned the message in her day. It will be well with us if we learn the lessons for the church of to-day.

¹⁷⁶Rev. 14: 14. ¹⁷⁷Matt. 13: 39-41. ¹⁷⁸Rev. 3: 20.

¹⁷⁹Matt. 17: 12. ¹⁸⁰Isa. 25: 9.

CHAPTER XIX

EXPLANATORY NOTES

Paragraph 4

a. The Talmud teaches the following concerning this school of Elijah:

"Tradition of the school of Elijah: the world is to stand six thousand years; two thousand years confusion, two thousand years the law, two thousand years the days of the Messiah: but on account of our sins, which have so multiplied, there have elapsed of them so many as have already elapsed (without Messiah appearing)." — *"The Talmud, What It Is," by Pick.*

Again:

"Elijah said to Rav [meaning Rabbi] Judah, brother of Rav Sallah, the pious; the world can not last less than eighty-five jubilees, and in the last jubilee the son of David [that means the Messiah] comes. At the beginning or the end of it? He replied: I know not.

"Will the whole time have already passed or not? I know not." — *Ibid.*

Paragraph 16

b. The reader will doubtless be glad to learn a little more of the Sanhedrin and their work. According to the Talmud, we find that this body is the basis of all authority in the Jewish church.

"The Great Council in Jerusalem is the foundation-stone of the oral law, and the pillars of the doctrine: and from them the statute and the judgment goes forth to all Israel. They have the warrant of the law, for it is said, 'According to the sentence of the law which they shall teach thee,' . . . which is an affirmative precept, and every one who believes in Moses our master, and in his law, is bound to rest the practise of the law on them, and to lean on them." — *"Hilchoth Mamrim."*

Here is what is said concerning the enforcement of their authority:

"When a Great Council has decided by one of the rules, and according to the best of their judgment, that the judgment is so and so, and has passed sentence; if there arise after them another council of a contrary opinion, the latter may reverse the sentence. . . . But if a council decree



A Rabbinical Sabbath Evening Blessing

a decree, or ordain an ordinance, or sanction a custom, and the thing has spread in all Israel; and there arise after them another council, which wishes to abrogate the former things, and to root out that ordinance, decree, or custom, it is not permitted, unless they excel the former in wisdom and in number." — *Ibid.*

That the people may believe the Sanhedrin have divine authority, the following claims are made by the rabbis:

"Although the oral law was not written, Moses our master taught it all in his council to the seventy elders; Eleazar also, and Phinehas, and Joshua, all three, received it from Moses. But to Joshua, who was the disciple of Moses our master, he delivered the oral law, and gave him a charge concerning it. In like manner Joshua taught it by word of mouth all the days of his life; and many elders received it from Joshua, and Eli received it from the elders, and from Phinehas." — *Preface to the "Yad Hachazakah."*

Paragraph 25

c. The rabbis claim that the authority of the Sanhedrin was so great that they had the right to make the following law, and it must be obeyed:

"Yea, though they should tell thee of the right hand, that it is the left, and of the left hand, that it is the right." — "*Hilchoth Sanhedrin.*"

Paragraph 39

d. For more detailed information of the teaching of the rabbis to the Jewish children, see chapter 2, "From Judaism to Christianity," by the same author.

Paragraph 50

e. The Sanhedrin made the following law for Jews who lived in certain communities:

"In every city of Israel that contains one hundred twenty Israelites or more, a minor Sanhedrin ought to be appointed, and of how many members ought it to consist? — Of twenty-three judges." — "*Hilchoth Sanhedrin.*"

Paragraph 52

f. In the Talmudic tract, entitled, "*Shabbath*," Sabbath, there are twenty-four chapters; containing one hundred thirty-seven sections. This tract does not include the tract, "*Erubin*," Mixture, which contains ninety-six sections, and which deals with permissions and explanations concerning the Sabbath. Neither does this tract include the tract, "*Pesachim*," ninety sections, dealing with the Passover festivals, and what is allowable in connection with the Passover and the Sabbath. The tract "*Shabbath*," Sabbath with its one hundred thirty-seven sections contains hundreds of laws touching the observance of the Sabbath; and any law that was violated contained a punishment which generally meant flogging; that is, forty stripes save one.

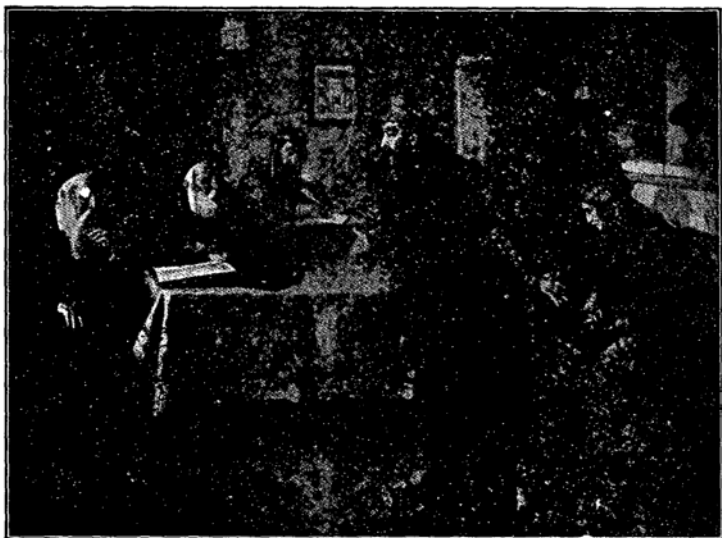
g. See chapter 4, "From Judaism to Christianity."

Paragraph 57

h. See pages 372, 373, "From Judaism to Christianity," how the Jews regarded Abraham.

Paragraph 68

i. In chapter 22, pages 305-315, "From Judaism to Christianity," will be found valuable information concerning the persecutions of the Jews by professedly Christian people.



Rabbis Giving Divorce

CHAPTER XX

THE YOKE OF BONDAGE

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5: 1.

“Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men.” Col. 2: 21, 22.

CHRIST'S CONTINUOUS LABORS

JESUS labored unceasingly and in every way to have the people see that He was the Christ, the Son of the living God; that He had come to ful-
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fil the prophecies predicted of the Messiah, and that He came at the very time when the Anointed of God was to appear. He used every object, every method, every illustration, which heart could devise; nevertheless the people seemed obdurate. On one occasion after He labored arduously to make clear to them that He was the Sent of God, and some of them actually believed on Him, He said:

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, *and the truth shall make you free*. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?"¹

WHAT WAS THE BONDAGE

2. This reply of theirs, and the conversation which followed, naturally suggests to one's mind a few expressions which we frequently meet with in the experience of Christ and the Jews, and also in the writings of the apostles — "The yoke of bondage," "The burden grievous to be borne," etc.² What is meant by this yoke of bondage? What was this to which the people so long had been slaves, and from which they needed freedom? Various positions have been, and still are, held relative to this matter, which will be given some consideration.

THE LAW OF GOD

3. It has been and is still maintained that this yoke of bondage is the law of God, the decalogue, the ten

¹John 8: 31-33. ²Matt. 23: 4; Acts 15: 10;
Gal. 2: 4; 2 Pet. 2: 19.

commandments. This law it is claimed was difficult for the Jews to keep, and was a burden so unbearable that Christ and the apostles overthrew it, by their teaching and by their conduct. To the candid, thoughtful person it will be clear at a glance that this position is without foundation.

4. It has already been shown in a previous chapter that this law is the reflection of God's own character, and contains the same attributes which exist in Christ. Moreover it is this law that defines sin;³ for this law Christ died;⁴ for this law He shed His blood; and this law is the very foundation of the government of God.⁵

5. By a careful examination of the precepts of this law it will be further seen that there is *not one single precept that could be removed or overthrown*, without destroying the very foundations of religion, of society, of government. The Jews recognized this, and for this reason the rabbis did all in their power to make this "hedge" around it, so as to be sure that it could not be trampled upon.

THE FIRST TWO COMMANDS

6. Which of these ten could be removed, and yet the blood of Christ be efficacious for the sins of men? Certainly not the first,⁶ for this would sanction polytheism; and the greatest curses that ever came to this world were due to the worship of more than the one

³1 John 3:4; Jas. 2:9-11. ⁴1 John 3:4, 5.

⁵Ps. 103:19-21. ⁶Ex. 20:1-3.

God.⁷ Surely this command could not be laid aside. The blood of Jesus could not save men,⁸ if they continued and persisted in the worship of many gods.

7. This is also true of the second commandment. One of the great causes why the ten tribes went into Assyria,⁹ and the Jews into Babylonian captivity for seventy years, was their image worship, and their bowing down to the Asherah.¹⁰ More than one thousand million people to-day are in the darkness of heathenism and idolatry because of the violation of this second commandment. These people certainly need the gospel of Christ, the blood of Jesus.

8. Because of the dreadful idolatry of the fathers, the Jews sought to make rigorous laws that their posterity should never repeat such an experience, and thus receive the same treatment.

THIRD AND FOURTH COMMANDMENTS

9. The third commandment strikes at the very foundation of one of the most terrible curses of modern times. The Saviour told the Jews of its binding obligation; and commanded them not to swear at all.¹¹ But if the observance of this precept was a yoke, then why should the Saviour place so much emphasis upon its observance?

10. The fourth commandment is regarded as one of the greatest essentials to the welfare of the human

⁷Lev. 26:1; Deut. 6:14; Jer. 25:4-7; 35:15. ⁸1 John 1:7.

⁹2 Kings 17:8-11. ¹⁰Jer. 7:30; 2 Chron. 33:4-7;

36:14-17. ¹¹Matt. 5:34; Jas. 5:12.

race. Everywhere people recognize the importance of the observance of the day of rest; and to abolish this command, or in the *least degree to alter it*, would be to encourage anarchy or lawlessness. The Sabbath which was made known to Israel at Sinai¹² was the one that was first given at creation;¹³ was said by the Saviour to have been made for man;¹⁴ is said to be as perpetual as eternity.¹⁵ To do away with this precept, to consider the Sabbath of the Lord, the seventh day, a yoke of bondage, is to take away one of the greatest blessings of God to men, and to accuse the Son of God or His successors of overturning it.¹⁶

THE FIFTH AND SIXTH COMMANDMENTS

11. The fifth commandment is the basis of all family relationship. The happiness of the home, the family, the community, the society, the state, the nation, the world, depends upon the faithful observance of this precept. We are told that it is the first commandment which has a promise attached to it.¹⁷ Surely there could be no yoke in the observance of this precept.

12. The sixth commandment is an extremely essential one. If this were any part of the yoke which needed to be overthrown; if the teaching of this as a faithful guide were to bind men and women with heavy burdens, then all the persecution, the martyrdom, the murder for nearly two millenniums, would be

¹²Neh. 9: 13, 14.

¹³Gen. 2: 2, 3.

¹⁴Mark 2: 27, 28.

¹⁵Isa. 66: 22, 23. ¹⁶Rom. 3: 31; Acts 26: 22. ¹⁷Eph. 6: 1, 2.

perfectly justifiable. The murders, the homicides, the matricides, the cruel killing during the Christian era would all be perfectly righteous, if this were done away. But Christ exalted this precept in the eyes of the Jews; and broadened its significance.¹⁸

THE LAST FOUR COMMANDMENTS

13. This is also true of the seventh, the eighth, the ninth, and the tenth. Every one of these is absolutely essential; and the more closely, through the power of Christ, the person observes every one of these precepts, the more peace, joy, love, happiness, and power he will enjoy.¹⁹ It must therefore be evident that this decalogue, the law of God, the ten commandments, can not be the yoke of bondage, or the grievous burden. It is the law of liberty;²⁰ the law of freedom in Christ.²¹ the law which converts the soul.²²

THE LAWS OF CEREMONIES AND FESTIVALS

14. It is also claimed that the *ceremonial law is the yoke of bondage*. The abundant laws which were given to the people by Moses became so burdensome that the people could not bear them; therefore this must be the yoke of bondage which was abolished. It is claimed that there are many scriptures which show conclusively that this is verily so.

15. But it may be well to inquire "Which of the ceremonies that God gave the people, in and of them-

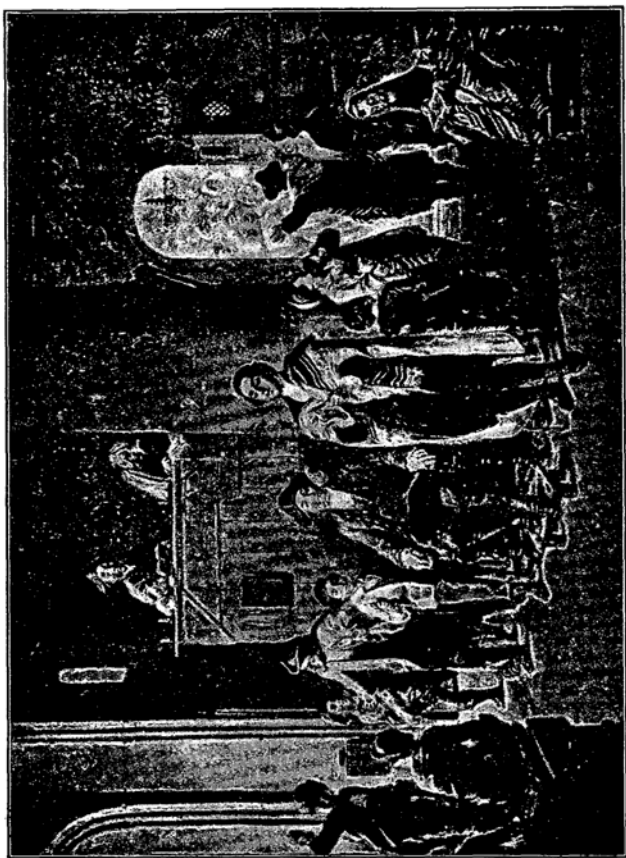
¹⁸Matt. 5: 21, 22; 1 John 3: 12. ¹⁹Ps. 119: 97, 165;

Rom. 7: 22.

²⁰James 1: 25; 2: 12.

²¹Rom. 8: 2, 3. ²²Ps. 19: 7.

selves, were a yoke?" It should be remembered that the charge Christ preferred against the scribes and lawyers was that *they* "lade men with burdens grievous to be borne;"²³ that *they themselves* would not touch



Gathering at Circumcision of Jewish Child

²³Luke 11:46; Matt. 23:2-4.

them with one of their fingers. The apostles said, too, that this burden was so great that neither they nor their fathers could endure it.²⁴ Yet the Saviour plainly told the people:

“The scribes and the Pharisees sit in Moses’ seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after *their works*; for they say, and do not.”²⁵

LESSONS FROM THE FESTIVALS

16. In paragraph one of this chapter, we find that the Saviour told the Jews that He had come to make them free, — to free them from that very yoke of bondage. Which ceremony of itself was a bondage? Was it the Passover? — This plainly was a prophecy of the Messiah.²⁶ Was it the Pentecost? — This was clearly a beautiful lesson concerning the first-fruits of His work. Was it the Feast of Tabernacles? — This was a forcible teaching concerning Christ, and His final work of redemption. Was it the New Year or the Day of Atonement? — These were to be reminders to the people of the great work of Christ’s atonement, and their need of preparation for this work. Was it circumcision? — This the Lord said was to be the sign of an everlasting covenant between Him and Abraham and his posterity.²⁷ Not that there was any virtue in the cutting away of the flesh;²⁸ not that there was any special help to salvation in the carrying of it out; but in itself it had

²⁴Acts 15: 10. ²⁵Matt. 23: 2, 3. ²⁶1 Cor. 5: 7.

²⁷Gen. 17: 9-14. ²⁸1 Cor. 7: 19.

a great lesson, and it was this lesson that the Lord designed to have the people learn.²⁹ What then was this yoke of bondage? What was it?

17. It might, however, be said that all these things, — the festivals and circumcision, — were done away with at the crucifixion; and the apostles plainly taught that these things were of no more service, Christ having abolished them at His cross.³⁰ Very true; Christ did do away with them when He died. But why? — Because they were of no more service; the shadow had met the object; type had been fulfilled in the anti-type; the greater glory had swallowed up the lesser. It should be remembered, however, that nearly eight hundred years prior to this time, a prediction was made that the time would come when these things should cease;³¹ when these things should be done away; when they would be of no further service. True, this had a partial fulfilment at the Babylonian captivity; but the prophecy itself looked forward to the time when all these things should be of no value.

18. However, Jesus recognized the righteousness of circumcision,³² for He was circumcised.³³ Jesus recognized the lawfulness of the observing of the feasts,³⁴ for He Himself took part in them all. The question might then arise, "Were these to be perpetuated after Christ's crucifixion?" — No, indeed; for the simple rea-

²⁹Deut. 10:16; 30:6; 4:4; Lev. 26:41; Jer. 6:10; 9:26.

³⁰Eph. 2:14, 15; Col. 2:14. ³¹Hos. 2:10, 11.

³²John 7:22, 23. ³³Luke 2:21. ³⁴John 2:13.

son that they would be of no further use. Having been a means to a great end, when the Object came,³⁵ the means or illustrations were no longer needed.³⁶ (a) But they in themselves were no yoke. For if all these things were to represent Christ, they in themselves could not have been a bondage. These things were designed of God to be great blessings; were to teach great truths; were to illustrate great principles. As Moses said:

"And *the Lord commanded us to do all these statutes*, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day."³⁷

RABBINICAL LAWS AND USAGES MADE MEN SLAVES

19. Still the question remains open, "What is this yoke of bondage," from which Christ came to free men, and which could not be borne by the ancestors of the apostles? The answer is very simple, when we understand the laws and usages at the time of Christ, and the terror which they struck to the hearts of the people if they failed to observe them. When we understand the nature of some of these, and the penalties attached to them, then we can appreciate the saying of Christ and of the apostles, and we can also understand that the freedom which Christ came to give was freedom from human fear and from human slavishness. All this was sin.³⁸ And what was true of the condition of the people in Christ's day at His first

³⁵Rom. 10: 4.

³⁶Heb. 8: 13.

³⁷Deut. 6: 24. ³⁸John 8: 33, 34.

advent, is equally applicable at any other period of church history.

LAWS TOUCHING THE SABBATH

20. Perhaps in nothing was this bondage of human servitude more apparent than in the rabbinical laws of the Sabbath. There was not a moment, from the afternoon before the Sabbath, till the close of the Sabbath, but what there was some law which bound the man either to do or not to do. He must not take a needle and thread or a piece of cloth with him any time Friday afternoon, for fear he might carry it with him on the Sabbath. To do this he would bear a burden on the Sabbath. Hence he must lose a half day's labor on this day.

21. He must know every point of the Sabbatic laws concerning the toilet. For instance, when he first awakes, he must be sure not to touch his eyes with the tips of his fingers before he washes, because of the evil spirits which have been resting there during the night. If he should do so, he might be blinded or meet with some other calamity. When he washes, he must be sure to remember that he only washes certain parts of him, and this not with soap. For to wash with soap is unnecessary labor, and would be a violation of the Sabbath. He must be sure not to eat a particle of food before he goes to synagogue service; for this would not be a delight to the Lord. It would be simply carrying out his own delight. He must be

sure to empty his pockets of everything; even to a pocket-handkerchief, for this would be an unnecessary burden.

22. He must know just what kinds of knots may be tied and which are not permissible; for should he fall and injure one of his limbs, if he tied his shoe-strings with the wrong kind of knot, he would feel that this was because he violated the Sabbath.

23. He must be sure that he has no occasion to do any letter writing of any kind on the Sabbath, not even writing two letters of the alphabet together, if by so doing it would form a word which was intelligible. He must be very careful that he know the proper distance of a Sabbath day's journey; for should he get over the line, he would be subject to *Ma-koth Mar-doth*, the flogging of rebellion.

SEVERITY OF RABBINICAL LAWS

24. In fact, he must know the thirty-nine general divisions of laws touching the Sabbath, their subdivisions, their sections and sub-sections, their headings and their appendices, their smallest minutia and detail. Should any of these be unobserved, and one of the rabbis discover it, he would be subject either to punishment, excommunication, or to be placed under the ban, which would mean loss of livelihood, and the enduring of other hardships.

25. Should he, however, be on a journey during the Sabbath; or having started on a journey, find it im-

possible to return before the Sabbath begins, he must remember just what to do with his mule, his loose money, his pocket-book, his Gentile servant, and everything else that concerns his Sabbath observance. For if everything were not punctiliously observed, whatever happened to him that day or for some time afterward, he would be told it was no doubt due to his having failed to keep the Sabbath properly. Thus scores, hundreds, yes, even thousands, of laws were made and enforced by the rabbis; and all must be observed as sacredly and as rigidly as the very law of God itself.

SCRIBES ENFORCE THEIR LAWS

26. We have a forcible illustration of the making and enforcing of laws by the rabbis, in the second holy day of the festivals and its observance. For instance:

"These are the six days on which the Scripture has forbidden the doing of work. The first and seventh day of the Passover; the first and last day of the Feast of Tabernacles; the day of the Feast of Pentecost; and the first day of the seventh month. All these are called holy days. The Sabbathism of all is alike." — "*Hilchoth Yom Tov*."

"But to us who observe two days what is unlawful on the first day is also unlawful on the second day; and he who disregards the latter, is to be excommunicated." — "*Orach Clayim*."

"Though the second holy day is of the *words of the scribes only*, everything which is considered unlawful on the first, is not permitted on the second. And every one

who profanes the second holy day, even though it be the New Year's, whether it be a matter relating to the Sabbath, or to work, or by going beyond the limit of the Sabbath, he is to be excommunicated, or to be beaten with the flogging of rebellion, provided he be not a Talmudist."—*"Hilchoth Yom Tov."*

27. We can thus see the force of the Saviour's statement, when He said that the scribes placed burdens upon the poor people, which they themselves would not touch with their finger.

"Everything that is unlawful on the Sabbath, either because it has the appearance of work, or because it leads to work, . . . is unlawful on a holy day."—*"Hilchoth Yom Tov."*

EFFECT OF THESE LAWS ON THE PEOPLE

28. Well could the Saviour say of the scribes and Pharisees, that they made void the commandment of God, in order to observe their tradition.³⁹ The catalogue might be enlarged, in citations of the Sabbatic and other laws;(b) but sufficient has been given to show what a burden these were upon the people. It made life rigorous; it bound the people in a cruel bondage; it took away joy and pleasure; it enslaved the minds as well as the bodies of men. There was many a man who believed in Jesus, but did not dare to confess Him for fear of excommunication.⁴⁰ And for a man to be excommunicated meant almost death. Did they only appreciate the meaning of the Saviour's

³⁹Matt. 15: 6; Mark 7: 7, 13. ⁴⁰John 12: 42; 19: 38; 9: 22.

words of freedom, and accept Him, they would certainly have been free men. They thought and believed that the only way salvation and righteousness could come to them was by the punctilious observance of the thousand and one rabbinical sayings of the scribes.

29. God intended that the marriage law should be regarded as very sacred;⁴¹ and Christ's own appearance at a wedding in Cana, placed much meaning upon this sacred institution.⁴² But like every other grand truth which the Lord gave the people, the rabbis sought to pervert its true meaning, and frame it according to their own ideas, by which they could hold the people. Thus we find them, when Christ was here, seeking to entrap Him on this very question of divorce.⁴³

30. The law was plain, the original law as given in Genesis;⁴⁴ also the laws on divorce as given by Moses.⁴⁵ Were it not for the sinfulness of their hearts, there never would have been any need for divorce laws;⁴⁶ but because of their sinful and lustful practises, the Lord gave certain commands whose transgression was ground for a divorce. But even these were distorted by the rabbis; and were it not for the teachings of the Saviour, this very institution would have been completely buried beneath the mass of rubbish of the rabbinical tradition.⁴⁷

⁴¹Heb. 13: 4. ⁴²John 2: 2. ⁴³Matt. 19: 3. ⁴⁴Gen. 2: 24, 25.

⁴⁵Deut. 24: 1.

⁴⁶Matt. 19: 8.

⁴⁷Matt. 5: 27, 28, 31, 32.



Marriage Must Be Performed According to the Rabbis

THE TRUE TEACHING OF MOSES

31. They came to Christ and asked Him whether it were lawful for a man to divorce his wife for every cause? Even the law of Moses was plain on this question; that was in the bounds of true marriage rela-

tionship. If they had only read it in the light of the Holy Spirit, they would have clearly discerned how far the permission extended. Instead of this, the rabbis had enumerated scores, yes, hundreds, of prohibitions, and sought to have them come in under the law of divorce. So for this reason, no doubt, the scribes came to the Saviour to see what He would say. *They said* that a man could divorce his wife, if she made broth for her husband that did not exactly suit his taste. If it either contained too much salt or was too hot when served, this was sufficient ground for a divorce. This was the school of Hillel the Great(?)

SYNOPSIS OF LAWS ON DIVORCE

If a man should meet his wife in the street, and see her with her hair unbraided, this was sufficient to secure a divorce.

If a woman were spinning in the street or courtyard, and not in the house, the place where she ought to be, the man had sufficient ground for a divorce.

If a woman should speak very loud to her husband, especially in a rebuking manner, and the conversation should be overheard by some of the neighbors, the man could easily secure a divorce.

If a man should meet a woman that pleased him more than his present wife, he had sufficient ground for a divorce.

If a woman became deaf or dumb, or had some

other impediment befall her, except insanity, he could secure a divorce. If she became insane, he could marry if he chose, and place the first wife where he could support her in some institution. However, this was not obligatory. So with very slight provocation the sacred ties of family relation could easily be destroyed. Thus the poor people were literally slaves to the whims and caprices of the zealous Pharisees; and the truth of the word of God had become polluted.⁴⁸

CHRIST'S GREAT DESIRE

32. The Saviour, seeing their condition, longed to change and to improve it; He longed to make them free from such bondage; He longed to throw off the yoke which bound their hearts and consciences to the altar of rabbinical power. He cried:

"How often would I have gathered thy children."⁴⁹

The power of the Spirit of Christ would free them from all this slavishness, and make them as free from all these things as Christ Himself was free.

33. It must therefore be apparent what the yoke of bondage really was. We can see why the apostles and the early church had no desire to be bound down by those traditions any longer. They were impressed by the Spirit of Christ that when the Son made them free, they were indeed free.⁵⁰ It must be admitted, however, that it took even some of the apostles con-

⁴⁸Rom. 2: 22-24. ⁴⁹Matt. 23: 37. ⁵⁰John 8: 36; 2 Cor. 3: 17.

siderable time to cut loose from these traditions and prejudices. Even Peter, to whom the vision was given, showing him that there was no difference among classes of men, fell back into some of these Jewish customs again, and caused dissension in the Christian church.⁵¹

THE CONFERENCE AT JERUSALEM

34. When the discussion arose at Antioch concerning the work which Judaizing Pharisees were doing, the apostles felt that some definite action must be taken.⁵² The teaching had been spreading that circumcision and the observance of the law of Moses must be kept in order for men to be saved.⁵³ But to keep circumcision and the law of Moses implied all the rites and forms and ceremonies and traditions that went with them. (c) Yet, the mere observance of circumcision and of the law of Moses, in itself, was meaningless;⁵⁴ for we find that after this strong discussion at the general conference at Jerusalem, and the question had been decided,⁵⁵ even then Paul had Timothy circumcised.⁵⁶

FESTIVALS AND CIRCUMCISION ARE NOTHING

35. Paul knew that circumcision was nothing, and uncircumcision was nothing; but the keeping of the commandments of God that was everything. He wanted to be at certain places, at the time of Pente-

⁵¹Gal. 2: 11-13. ⁵²Acts 15: 1, 2; Gal. 2: 4, 5.

⁵³Acts 15: 5.

⁵⁴1 Cor. 7: 9.

⁵⁵Acts 15: 22-31. ⁵⁶Acts 16: 3.

cost.⁵⁷ Paul knew that in these things there was no salvation; salvation came only in Jesus Christ.⁵⁸ These men, however, wanted the people to observe these traditions and ordinances as a matter of salvation. If this were admitted, then it would be but a little while before there would have been no need of a Christ; for the people would go back to the old method of getting righteousness by works, by carrying out these injunctions of the rabbis.⁵⁹

36. Christ, however, came to free men from all these laws;⁶⁰ from all this slavishness of human fear. His freedom, however, did not cast aside the law of God;⁶¹ did not even say that there were not some lessons to be learned from the feasts and festivals. These, however, ran out by limitation, for in Christ we find their fulfilment. Consequently, as a natural result, they were nailed to the cross; they were taken out of the way. The bondage and servitude of the people, however, was in these man-made traditions — hundreds and thousands in number. It was from these that Christ gave freedom. It was from the sins and evils that there were in these departures from God's law, and the things that went with them, that Christ wished to liberate them.

THE LESSONS FOR THE PRESENT DAY

37. When one sees the laxity of the marriage rela-

⁵⁷Acts 20: 16; 1 Cor. 16: 8. ⁵⁸Phil. 1: 18-20.

⁵⁹Gal. 4: 8-10. ⁶⁰Eph. 2: 14, 15;

Col. 2: 18, 20-23. ⁶¹Rom. 3: 31.

tion at the present time, and how easily people secure separation of the sacred marriage tie, one is reminded of the precepts of the rabbis, and the unhappiness those laws brought to the people. The Christ, however, that made men free in those days, has the power to do the same for humanity at the present time.

38. When we see how people are becoming bound by man-made institutions of the present time, how great then is the need to have Jesus Christ truly revealed. And as we see the growing tendency of enforced religious legislation, and the desire of many to compel others to observe rigorous religious laws, how clearly we discern that the professed church of Christ is following in the footsteps of the Jewish church. Should not the church, then, learn the divine lessons, and take heed?

"Ye shall know the truth, and the truth shall make you free."⁶²

"Come unto me. . . . Learn of me. . . . My yoke is easy, and my burden is light."⁶³

⁶²John 8: 32. ⁶³Matt. 11: 28-30.

CHAPTER XX

EXPLANATORY NOTES

Paragraph 18

a. In speaking of the fulfilment of the types in the Lord Jesus, one writer has thus beautifully expressed the thought:

"The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed." — "*Patriarchs and Prophets*," page 373.

Another quotation from the same author:

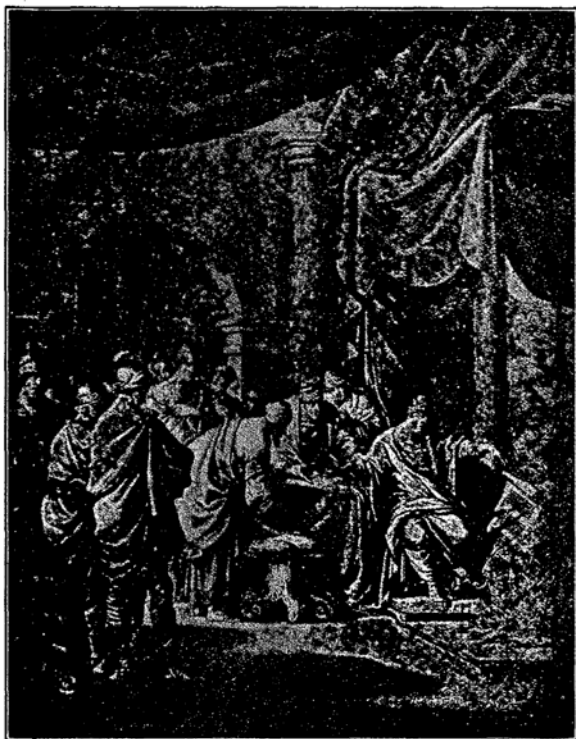
"Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption." — "*Acts of the Apostles*," page 14.

Paragraph 28

b. For other laws on various themes of Jewish teaching, see Appendix.

Paragraph 34

c. The rabbis went so far as to teach that Abraham sits at the door of hell and watches all who enter there. If a man is brought who has been circumcised, he is not allowed to be cast into hell. For further investigation on this subject, the reader is referred to the author's work, "From Judaism to Christianity," pages 371-376. Much information is given in that book concerning the council at Jerusalem, and the question of the bondage among the Jews.



Jeremiah's Roll Destroyed

CHAPTER XXI

THE VALUE AND INSPIRATION OF THE SCRIPTURES

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture
(700)

is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

"The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

THE PRESENT REGARD FOR THE BIBLE

SINCE it has been the desire of the author to call attention in the foregoing pages to the causes, which led the Jews away from the simple truths of the Bible, and prevented their seeing Jesus as the Christ; and by this means to have the reader understand what must necessarily be the results to the church of Christ and to the people everywhere to-day, if they fail to heed these valuable lessons,—it would seem most fitting to close this work with a few thoughts on the value and inspiration of the Scriptures. It must be clear to every thinking person that the Bible is not prized or appreciated to-day by the professed followers of Christ as it should be; its value is not correctly estimated; its truths are not so highly regarded as they ought to be; and their relation to the individual and to the church is not so clearly understood as it must be, in order to know and to understand what God requires.

2. We read that Christ was not only a stumbling-block to Israel at His first advent, but He would be a stumbling-block to *both* the houses of Israel.¹ Should

¹Isa. 8:14.

not the Israel of God to-day,² the church of Christ, know just how she is steering, what are her bearings, and to what she is anchored? Is it to the word of the living God, or to the traditions of men?

DO NOT KNOW THE BIBLE

3. When Christ came to earth He said to the Jews: "Ye know not the scriptures, neither the power of God."³

This did not indicate that they were ignorant of the Bible; neither did it mean that they had not read the Bible; nor did it mean that they were not familiar with its teachings. There were men at that time who knew every book, every chapter, every sentence, and every word from Genesis to Malachi. They were thoroughly conversant with the wording of the Scripture,⁴ but the great difficulty with them was they understood it only in the light of the interpretation, explanation, and construction placed upon the Bible by the teachers and rabbis.

4. When the priests and rabbis were asked by Herod where Christ was to be born, they turned to the Scripture very readily, and said, in Bethlehem of Judea.⁵ And why? — Because the prophet said so.⁶ But the difficulty was that at the very time they were reading this Scripture that very Messiah was lying close by them, but they did not appreciate that He was the One in whom this prophecy was being fulfilled.

²Gal. 6: 16. ³Mark 12: 24. ⁴Rom. 2: 18-20.

⁵Matt. 2: 5. ⁶Matt. 2: 6, compare Micah 5: 2.



Letting the Light Shine

"He came unto his own, and his own received him not."⁷

WHY THE BIBLE IS NOT UNDERSTOOD

5. The reason they did not know was because they did not rightly divide the word of truth.⁸ Because many of the rulers of the Pharisees did not believe on Him,⁹ it was taken for granted that the Scriptures could not apply to Him. As a result the masses were ensnared, entrapped, led away, by following the teachings of men.¹⁰

6. Is there not a striking parallel to-day with many of the professed religious people? They know not the Scriptures, neither the power of God. It is not that people do not have Bibles; not that they can not read the Bibles; not that they are not acquainted with what the Bible says; but so much of the teaching of the Scriptures is believed according to the explanations and traditions of men. Human ideas are erected as standards for the interpretation of God's word; and men follow as they are led. If matters thus continue, we must expect similar results to follow, unless the people of the present time will awaken to their opportunities and responsibilities, even as did the disciples of Jesus,¹¹ and personally read the word of God, know what it teaches, and then with the courage of their convictions, follow wherever Jesus leads in the teachings of His blessed Word.

⁷John 1: 11. ⁸2 Tim. 2: 15. ⁹John 7: 46-48.

¹⁰Rom. 11: 8-10. ¹¹Acts 1: 15, 16, 20.

WHAT IS THE BIBLE? VARIOUS OPINIONS .

7. It might be well right at this juncture to pause and inquire, "What is the Bible?" We very well know there are scores, yes hundreds, of current opinions as to what the Bible is, and how it should be regarded. Scarcely any two agree. It is held by some educators and theologians that the Bible is a good book, but not much better than many other books. It is said by others that the Bible is inspired, but so are the works of many men. It is claimed by still others that there are many errors in the Bible, as there are in other books. It is also claimed that the Bible must be judged by the science of the day, as modern science is the test of all truth. As a result it is maintained that the Bible is not wholly in agreement with science, as it does not stand the test of truth on many scientific phenomena. So after all, we return to the query, "What is the Bible?" Have we any definite knowledge? Can we be positive what it is? Have we absolute certainty?

8. Yes, there is certainty, positive proof, absolute authority, as to what the Bible is; and the answer comes directly and distinctly:

"It is the word of the living God;"¹² and

"The word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."¹³

¹²1 Thess. 2:13. ¹³Heb. 4:12.

THE SWEETNESS OF THE BIBLE WHEN UNDERSTOOD

9. It is not the purpose of the author to enter into any discussion to prove that the Scripture is the inspired word of God; neither does he wish to prove its inspiration from any logical or scientific standpoint. This the Lord is able to do Himself, by His own blessed Spirit; for it is written that the word which proceeds from the mouth of God shall not return unto Him void; it shall accomplish all that He wishes.¹⁴ The one great desire of the writer is to call the attention of the reader to the value and inspiration of the whole Bible as the word of God, especially those scriptures which are so much neglected, and which are considered of so little value. When a proper estimate is placed on these great and neglected scriptures, then the Bible will be much more appreciated; the word of the Lord will be sweet as the honey and the honeycomb;¹⁵ men and women will then want to eat the words of the living God,¹⁶ which they will find will be to their souls like the heavenly manna.¹⁷

10. Very few people who really believe the Bible to be the word of God ever think of doubting the New Testament, though we find to-day the tendency growing to discredit even some portions of this. A very large number of professed religious people to-day, seem to have the idea that the Scriptures of the Old Testament, the writings of Moses and the prophets,

¹⁴Isa. 55: 10, 11. ¹⁵Ps. 19: 9, 10. ¹⁶Jer. 15: 16.

¹⁷John 6: 34, 35, 63.

were very well in their time, and served their purpose; but these sacred writings are very little needed in the church of Christ to-day. It is thought that not much in them is really desirable, and only few of them can be understood. As a result these holy books of God do not receive the study and consideration which they ought to have.

MOSES AND THE PROPHETS

11. It is to Moses and the prophets,¹⁸ the Scriptures of truth,¹⁹ that the attention needs to be directed, for in these oracles is found a solution of the value of the Bible as the word of God. In fact the very foundation of all the truth of the gospel of Christianity is based on Moses and the prophets; and if these are not believed then the foundations of the gospel are discredited.

12. A fact most remarkable yet lamentable is the general tendency to cast discredit on these sacred volumes, whereas Christ used them as proof and demonstration of His mission and authority. If this authority can once more be reinstated in the minds of men, the same effect will be seen in the lives of the devotees as was demonstrated when these truths were believed and preached. Science, philosophy, scholarship, literary culture, and intellectual pursuits, seem to conspire against these precious and sacred volumes: nevertheless the foundation of God standeth sure.²⁰

¹⁸Luke 24 : 27, 44 ; 16 : 29, 31. ¹⁹Dan. 10 : 21. ²⁰2 Tim. 2 : 19.

13. Yes, Moses and the prophets are the inspired records of God,²¹ proofs of the authenticity of the word of God, and bases for the fulfilment of God's blessed truth.²²

WHAT IS INSPIRATION?

14. The question will naturally arise, however, as to what is inspiration? The answer is as follows:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."²³

The Bible defines inspiration as the moving of the Holy Ghost upon the hearts of men; the Holy Spirit was doing the breathing and speaking, (a) while having these men under its control. It is true there were times when men who spoke under the inspiration of God said things they would rather not have said, because by so doing they were losers of wealth and influence; but they realized that they were mouth-pieces for God, and were obliged to say only those things which God placed in their mouths. This was especially true of the prophet Balaam who was called to curse Israel for the king of Moab. The king promised him a large sum of money if he would only come and curse the people.²⁴ He was told by the Lord not to go.²⁵ He finally insisted upon going; then he was granted permission to go. The Lord,

²¹John 5: 46, 47. ²²Luke 16: 31. ²³2 Pet. 1: 20, 21.

²⁴Num. 22: 4-8. ²⁵Num. 22: 12.

however, told Him to speak only what he should be told.²⁶ Being brought to a certain place by the king, he went and asked God what to speak. On returning, he said:

"How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?"²⁷

The king then remonstrated with the prophet for blessing the people instead of cursing them, to which Balaam replied:

"Must I not take heed to speak that which the Lord hath put in my mouth?"²⁸

15. Several times the king endeavored to have Balaam curse the people; and as many times the Lord placed words in his mouth, which he spoke in blessing.²⁹ He could say only that which the Lord told him. This is inspiration: God speaking through men; God the speaker, the man the medium of communication. Thus the inspiration of the word of God is simply God talking to and through men. Oh, that men could but realize what it means to listen to God speaking to them!³⁰

ALL SCRIPTURE INSPIRED

16. In view of this definition of inspiration the apostle Paul makes this statement:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

²⁶Num. 22: 18-20. ²⁷Num. 23: 8. ²⁸Num. 33: 12.

²⁹Num. 23: 16, 18-20; 24: 2-9, 10-13.

³⁰1 Sam. 3: 9, 10; Ps. 85: 8.

tion in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."³¹

Thus we are told by this inspired man of God that *all Scripture* is given by the breath of God; every part of it is inspired, all has been written by men whom God selected. This of course does not imply that whatever is found in the Scriptures was directly spoken to the people by the Lord through His servants; as for instance the lie of Satan to Eve.³² The serpent spoke to Eve; but God told Moses to write the conversation, and He told him just what the statement was. And the same with other things; God told the men to write those things which others may have said, and the inspiration of God told the writers what to insert and what to omit.

17. Can it be demonstrated, therefore, that every one of the books we now have, known as the Old Testament, are really the inspired words of God, and were written by the men who are regarded as their authors? As proof that it can be demonstrated, we will let Christ, the Author of truth,³³ — the fulfilment of Moses and the prophets, — and the apostles, the chosen men of God, reply. May it be that by a proper understanding of these facts we shall better appreciate the value and inspiration of the blessed Scriptures, which were breathed into the lives of the men who wrote them. May they also be inspired into the life of every man

³¹2 Tim. 3: 16, 17. ³²Gen. 3: 1-4; John 8: 44.

³³John 14: 6.

who will receive them absolutely as they are, the living words of the living God.³⁴

THE BOOK OF GENESIS

18. Perhaps there is no book in all the Bible that is less regarded as really inspired and literally true than the first book of the Bible. It is twisted, distorted, explained away, philosophized, criticized, and generally disregarded.³⁵ It is said that one person wrote the first chapter, while some one else wrote the second and perhaps the third chapters. (b) Then it is claimed that it is rather indefinite who wrote the fourth and fifth chapters, and those following; whereas many of the truths in the book are regarded as myths. Thus speaketh man. But what do Christ and the inspired men of God say concerning it?

Christ's testimony:

"Do not think that I will accuse you unto the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye *believe not his writings*, how shall ye believe my words?"³⁶

"They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."³⁷

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."³⁸

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are

³⁴1 Pet. 1: 23, 25. ³⁵Col. 2: 8; 1 Tim. 6: 20. ³⁶John 5: 45-47.

³⁷Luke 16: 29, 31.

³⁸Luke 24: 27.

written in the law of Moses, and in the prophets, and in the psalms, concerning me."³⁹

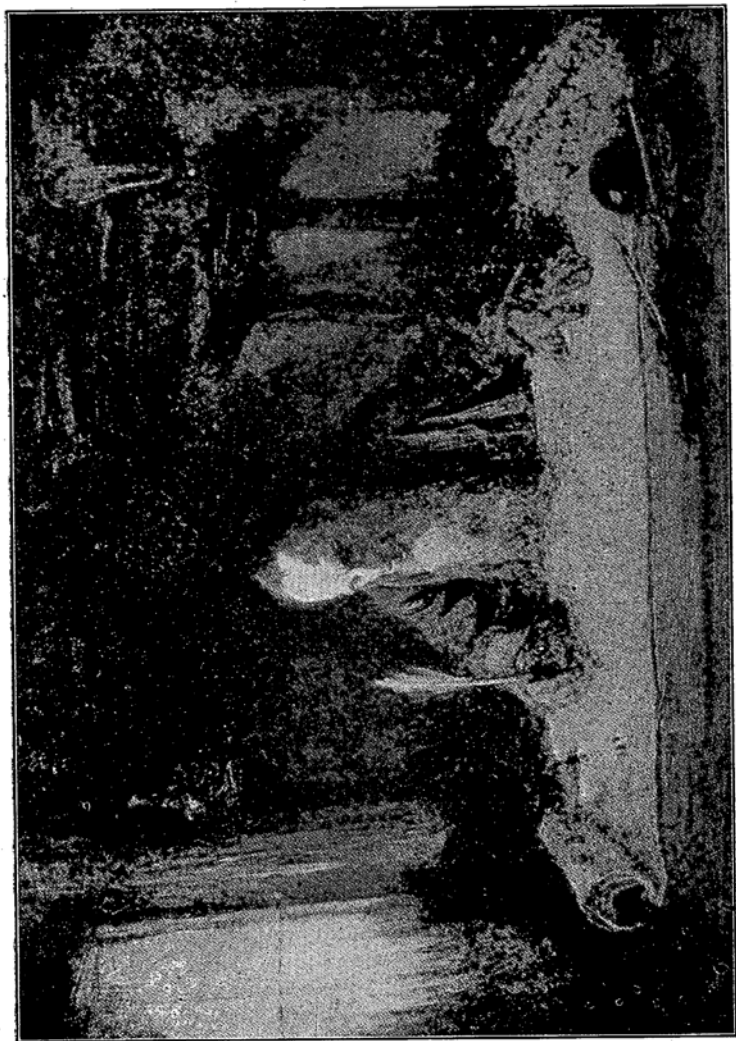
WRITINGS OF MOSES NECESSARY TO BELIEF IN CHRIST

19. It is thus evident that Jesus believed in Moses; He believed that Moses was inspired, that the writings of Moses referred to Himself. He believed and knew that Moses did write those things. The Saviour, moreover, said that a basis of faith in Him as the Christ, the Anointed of God, was the writings of Moses. If they did not believe what Moses wrote, they could not believe His words. This being true, if people do not know what Moses wrote, how can they be prepared to believe what Jesus taught? The one is the basis for the other. If the Jews had only believed the writings of Moses, they would certainly have believed in Jesus. True, they claimed to believe in Moses, and went as far as to profess they were Moses' disciples;⁴⁰ but their faith in Moses was governed by their rabbinical traditions, instead of by their personal faith and knowledge of the prophet's teaching. The church of to-day should bear that fact in mind; if the professed church desires to grow in faith and in the grace of Jesus Christ,⁴¹ let her ascertain what Moses taught concerning the Lord.

CHRIST'S BELIEF IN THE INSPIRATION OF GENESIS

20. Did Christ believe in the book of Genesis? We are aware that it is generally recognized that the Jews

³⁹Luke 24:44. ⁴⁰John 9:29. ⁴¹2 Pet. 3:18.



A Scribe Writing the Scriptures

at the time of Christ believed that Moses wrote that book; in fact there never has been known any learned Jewish rabbi or teacher, all through the centuries and millenniums of the past, that ever questioned the authenticity of Genesis, or cast discredit upon it, as not having been written by Moses. It was always so recognized, and even is so recognized to-day by the orthodox Jews.

21. Christ quoted from the second chapter of Genesis, to prove the marriage relation.⁴² He quoted from the sixth chapter to show the wickedness of the last days.⁴³ He quoted Abraham on several occasions,⁴⁴ thus showing His faith in a number of other chapters in Genesis. He quoted from the nineteenth chapter to show what will occur just prior to his second coming.⁴⁵ Many other instances do we find in the teachings of Christ Himself, where He freely used and quoted from the first book of the Bible. It was of value to Him; He believed in it; He relied upon it. His strength and power lay in receiving and believing it, and adhering closely to its teachings.

THE APOSTLES BELIEVED IT INSPIRED

a. Matthew believed in it; for the very first sentence in his Gospel refers to Abraham,⁴⁶ whose life's record is contained in Genesis.

⁴²Matt. 19: 3-6, compare Gen. 2: 23, 24. ⁴³Luke 17: 26, compare Gen. 6: 5, 12, 13. ⁴⁴Matt. 8: 11; 22: 32; Luke 13: 16; 16: 22, etc; 19: 9; John 8: 37, 39, etc.

⁴⁵Luke 17: 28, 29, 32, see Gen. 19. ⁴⁶Matt. 1: 1.

b. Mark believed in it; for he refers to that book as the sayings of Jesus, in his writings.⁴⁷

c. Luke believed in it; for he quotes from it freely,⁴⁸ and also mentions a number of places where Jesus spoke of it.

d. John accepted it, as the inspired word of God.

e. Paul believed in it, and took many a sermon, filled with the power of God, from the writings of the first book of the Bible.⁴⁹ Thus we find that all the inspired writers believed in that book, and believed that Moses wrote it.

22. Paul quotes from the first chapter,⁵⁰ the second chapter,⁵¹ the third chapter,⁵² the fourth chapter,⁵³ the fifth chapter;⁵⁴ in fact nearly every chapter of the book is quoted by the different writers of the New Testament, as well as by the Saviour Himself. Thus we see the importance the Saviour and the apostles attached to the first book of the Bible. There is a reason for this, and the prince of evil is aware of it.

DESTROYING THE HOUSE AN ILLUSTRATION

23. If a man wished to destroy the house of an enemy, he would not begin by pulling out the nails, loosening the boards, or even removing the shingles. The quickest and most effective way to destroy the

⁴⁷Mark 10: 7, 8. ⁴⁸Luke 1: 59; 2: 21, etc., compare Gen.

17: 12, etc. ⁴⁹Acts 13: 17. ⁵⁰2 Cor. 4: 6, compare

Gen. 1: 1-5, etc. ⁵¹1 Cor. 15: 45, compare Gen.

2: 7. ⁵²2 Cor. 11: 3, compare Gen. 3: 1-5.

⁵³Heb. 11: 4, compare Gen. 4: 4, etc.

⁵⁴Col. 3: 10, compare Gen. 5: 1.

house would be by destroying the foundation of the building. If he succeeds in accomplishing this, he is positive that the entire structure will soon go.

24. Thus it is with the work of God. The house of God, which is the church of the living God,⁵⁵ is built upon the foundations of the apostles and prophets, with Jesus as the corner-stone;⁵⁶ but the subsoil truth is the book of Genesis. If the basis can only be shaken; if men can only lose faith in the absolute inspiration of this book; if men can be led to believe that this book is not the word of God, the devil knows he has not a hard task to overthrow the superstructure of the building. But we are told that the foundation of God standeth sure.⁵⁷ The Lord inspired the book. He created the world in six days,⁵⁸ (c) days of twenty-four hours each, the same kind of day that we have at the present time. All the book is God-breathed; hence the book received into the heart of the believer will give to him power, life, and energy which only the Author of it can bestow. (d)

THE BOOK OF EXODUS

25. Is the second book of the Pentateuch the inspired word of God? and have we authority that this book was written by Moses? We might quote much on this point; but a few witnesses must suffice.

The Saviour's evidence:

"And as touching the dead, that they rise: have ye not

⁵⁵1 Tim. 3: 14. ⁵⁶Eph. 2: 20. ⁵⁷2 Tim. 2: 19.

⁵⁸Gen. 2: 1-3; Ex. 20: 8-11.

read in *the book of Moses*, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"⁵⁹

26. The Master states plainly that *Moses wrote this book*; and if the third chapter of Exodus is read, the very words which are quoted here will be found. So this book is inspired, and has for its author that faithful man of God, Moses.

Paul's testimony:

"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."⁶⁰

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."⁶¹

Stephen's testimony:

"The same dealt subtilly with our kindred; and evil-entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. . . . And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." "This is he [that is, Moses] who received the lively oracles to give unto us."⁶²

We have at least three witnesses, and more can be produced, inspired with the Holy Ghost, that testify to the truthfulness of Exodus, and that Moses was its author.

⁵⁹Mark 12: 26, compare Ex. 3: 6. ⁶⁰2 Cor. 3: 13, compare Ex. 34: 29, 30, 33, 34.

⁶¹Heb. 8: 5, compare

Ex. 25: 40.

⁶²Acts 7: 19-38.

THE BOOK OF LEVITICUS

27. How few people there are who seem much interested in the volume of this book;⁶³ yet this is one of the best and most blessed of all the lively oracles.⁶⁴ In fact the book of Hebrews never could have been written, were it not for Leviticus; for the whole plan of God's atonement for the world is vividly portrayed in this book.

CHRIST AND THE APOSTLES BELIEVED IT

28. Yes, and Moses wrote it. Since Moses wrote it, it is evident it must have been written before his death. But he died before the children of Israel crossed the Jordan to enter the promised land. Therefore this book of Leviticus must have been written before the people reached the land of Canaan. We find that there seems to be a growing tendency in these latter days toward advocating that this book was written after the people were settled in Canaan.(e) We give one testimony which must be considered prime authority to show that this was not so, but that it was written by Moses.

29. Christ's testimony:

"When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no

⁶³Ps. 40:7; Heb. 10:7. ⁶⁴Acts 7:38.

man; but go thy way, show thyself to the priest, and offer the gift that *Moses commanded* for a testimony unto them."⁶⁵

Here the Messiah, the Messenger of God, the only begotten of the Father, who always dwelt in the bosom of the Almighty, tells us Himself that the command concerning the law of leprosy was given by Moses. The record of these laws we find in Leviticus.

30. Luke's testimony:

The evangelist Luke in writing the account of the Saviour's birth and dedication to the Lord, plainly states that Mary complied with certain laws of purification, which were commanded by Moses. These laws we also find in the book of Leviticus.⁶⁶

31. Paul's testimony:

As has been previously mentioned, Paul, the author of the book of Hebrews, wrote that book largely as a result of the book of Leviticus. He freely quotes from the book, and gives many passages;⁶⁷ and clearly demonstrates from the third book of Moses the everlasting priesthood of the Lord Jesus.⁶⁸ Thus we have at least three witnesses concerning this volume, and more might be given.

THE BOOK OF NUMBERS

32. The word which is translated into the English, *Numbers*, in the Hebrew is, במדבר, *B-mid-bor*, *wilderness*. And it scarcely needs to be mentioned that Moses was the leader of the children of Israel all

⁶⁵Matt. 8:1-4, compare Leviticus 14. ⁶⁶Luke 2:22-24, compare Lev. 12:6-8. ⁶⁷ Hebrews 9. ⁶⁸Hebrews 7.

through the wilderness. He was with them from the beginning of their experience to the very time they were about to pass over. Who then was qualified as well as was he, to write the account of the dealings of God with the people. Many are the testimonies given by the inspired apostles which conclusively show that this book is the testimony of the Lord. We can give but few.

33. Christ's testimony:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life."⁶⁹

The account of the lifting up of the serpent we find in the book of Numbers.⁷⁰ This was done because of the murmurings of the people. Thus in this lesson from the book of Numbers we find an illustration of the work of Jesus, the Healer, the Messiah.

34. Matthew's testimony:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born, King of the Jews? for we have seen his star in the east, and are come to worship him."⁷¹

The prophecy of this *Star* was given by direct inspiration to Balaam the prophet, mentioned in paragraph fourteen of this chapter. The prophecy is as follows:

"I shall see him, but not now: I shall behold him, but

⁶⁹John 3: 14, 15. ⁷⁰Num. 21: 7-9. ⁷¹Matt. 2: 1, 2.

not nigh: there shall come a *Star* out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."⁷²

35. Paul's evidence:

The apostle Paul gives repeated testimonies from the book of Numbers.⁷³ Most of the chapters of the book are quoted, several verses together sometimes;⁷⁴ but the faith of the apostle in this book was unbounded, and from its contents the Holy Ghost inspired him to select material to write the gospel of Jesus, the Son of God.

THE BOOK OF DEUTERONOMY

36. We now come to the fifth and last book of the Pentateuch. The word *Deuteronomy*, comes from the Hebrew word, דברים, *D-so-rim*, which means *repetition*. This is exactly what the book does. It repeats the whole history of the dealings of God with the Israelites from the time of their passage through the Red Sea, till the time Moses was called of God to lay down his life. The book itself, if it were only read, would clearly show that God spoke its contents, and Moses wrote the words. We find, however, several statements from this book quoted as evidence for the belief of the apostles in Jesus as the Christ. The Saviour Himself recognized that Moses was its author.

37. Christ's testimony:

"They say unto him, Why did Moses then command

⁷²Num. 24: 17. ⁷³Acts 13: 18, compare Num. 14: 28, 29, 33, 34. ⁷⁴1 Cor. 10: 1-10.

to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."⁷⁵

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."⁷⁶

38. In neither of these cases do we find the Saviour denying that Moses was authority for the statements. He knew as well as did the Jews that Moses wrote them; and He repeatedly urged the people to believe and read his writings.

39. Peter and Stephen, men filled with the Holy Ghost, quoted from this book before the multitudes,⁷⁷ as their proof that Jesus is the Christ, and the great Prophet whom God predicted should come. This truth we know cut the hearts of the Sanhedrin and many of the Jewish leaders,⁷⁸ thus demonstrating that these writings had power, and were essential to prove Jesus as the Christ.

THE ENTIRE PENTATEUCH

40. Thus we have clearly shown that the whole of the Pentateuch, the five books of Moses, was written by inspiration of God, by the mighty man Moses. Every book was necessary; every book had a mission;

⁷⁵Matt. 19: 7, 8, compare Deut. 24: 1. ⁷⁶Matt. 22: 23, 24.

⁷⁷Acts 3: 22; 7: 37; Deut. 18: 18.

⁷⁸Acts 7: 54.

every book had salvation; every book was directed by the Holy Spirit; every book taught Christ.⁷⁹

41. When Christ had risen from the dead and walked with the disciples on their way to Emmaus, He called their attention to those things in Moses concerning Himself. Moses, He said, wrote these things, Moses told that they would happen. Moses showed you all about my life and work. The disciples afterward admitted that their hearts burned within them, as the Scriptures were opened to them by the way.⁸⁰ If that was done with the writings of Moses once, and was repeated by the apostles later, will not the same results naturally and necessarily follow if Moses is taught again? If the people can but see that Jesus, the Christ, the Messiah, the Anointed of God is in Moses' writings, will not then these blessed Scriptures impart new life, light, and power to every soul?

42. Moses said that God made this world in six days, of twenty-four hours each in duration.⁸¹ God said when giving the law, amid the thunders of Sinai, that the reason why mankind should observe the seventh day as the Lord's own Sabbath, was because He did create the world in six literal days.⁸² Modern science seeks to overthrow that fact; the truthfulness of the Mosaic account of creation is much questioned

⁷⁹Gen. 3:15; 49:10; Ex. 3:6, 14, compare John 8:58;

Lev. 16:8, compare John 1:29; Num. 24:17,

compare Matt. 2:2; Deut. 18:18, compare

Acts 3:22, 23.

⁸⁰Luke 24:32.

⁸¹Gen. 2:2, 3. ⁸²Ex. 20:8-11.

and doubted at the present time; and it is not difficult, therefore, to see the cause for the dearth of spiritual energy and spiritual life. If God could make a world, and had power to create it, why could He not as easily create it in the time He specified in the Word? He could make it in a moment if He so saw fit;⁸³ but He declares that He made it in six days; and the word of the Lord endureth for ever.

THE BOOK OF JOSHUA

43. The writers of the New Testament frequently mention this book, some even quoting therefrom to demonstrate the truthfulness of the work of justification through Jesus Christ. Paul believed it was the inspired word of God,⁸⁴ and frequently quoted it. James, the brother of Jesus, believed it, and referred to it.⁸⁵ The experiences of the people as brought to view in this inspired testimony of God's word may be read with profit and interest by all who are looking for that rest in the heavenly Canaan, where the great Joshua, Jesus, will give them rest from all their enemies round about.

THE BOOK OF JUDGES

44. One of the most powerful sermons that the apostle Paul ever delivered while he was filled with the Spirit of God, had in it references from this book of God.⁸⁶ Some of the grandest illustrations of faith in God, which go to make up the great cloud of wit-

⁸³Ps. 33: 6, 9.

⁸⁴Heb. 4: 8; 11: 30.

⁸⁵James 2: 25. ⁸⁶Acts 13: 20.



Samuel the Prophet

nesses⁸⁷ for the church and the people of God at the present time, are drawn from this book.⁸⁸

⁸⁷Heb. 12:1. ⁸⁸Heb. 11:32.

THE BOOK OF RUTH

45. The small books of the Bible are often passed lightly by, whereas we find them not only suggestive and helpful, but some of them contain much of the genealogy and life of Christ. It is particularly true of this book. That Jesus is the Son of David, from a genealogical standpoint, is taken bodily from the closing verses of the book of Ruth.⁸⁹ Matthew certainly believed it to be inspired, and realized it was of great value to him to prove to his Jewish brethren and to the entire church for all time, that Jesus was of the seed of David according to the flesh.⁹⁰ This same position was taken by Paul.⁹¹ The blood relationship for the redemption of humanity, the reason why Jesus should be born of a woman and under the law in order to save the world, is all here contained.⁹² It is helpful; it is important; its inspiration by the Spirit will give life to all who read and ponder its truths in the light of the Holy Spirit.

THE BOOKS OF SAMUEL

46. Beginning with the prophet Samuel, we have what is generally considered as the *first*⁹³ of the regular line of the prophets. Samuel was certainly called of God,⁹⁴ and wrote by the mouth and Spirit of the Lord. That the books bearing his name are the in-

⁸⁹Ruth 4: 18-22. ⁹⁰Matt. 1: 3-5, compare Ruth 4: 18-22.

⁹¹Acts 13: 22; Rom. 1: 3, compare Ruth 4: 22.

⁹²See Ruth 4, especially verse 14, margin.

⁹³Acts 3: 24. ⁹⁴1 Sam. 3: 3-10, 19-21.

spired testimony of the Spirit of God, and are an absolute necessity for the church, is evidenced by a number of statements from the inspired apostles.

47. Peter, in that memorable sermon he delivered the day the man was healed at the gate of the temple called Beautiful, said:

"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."⁹⁵

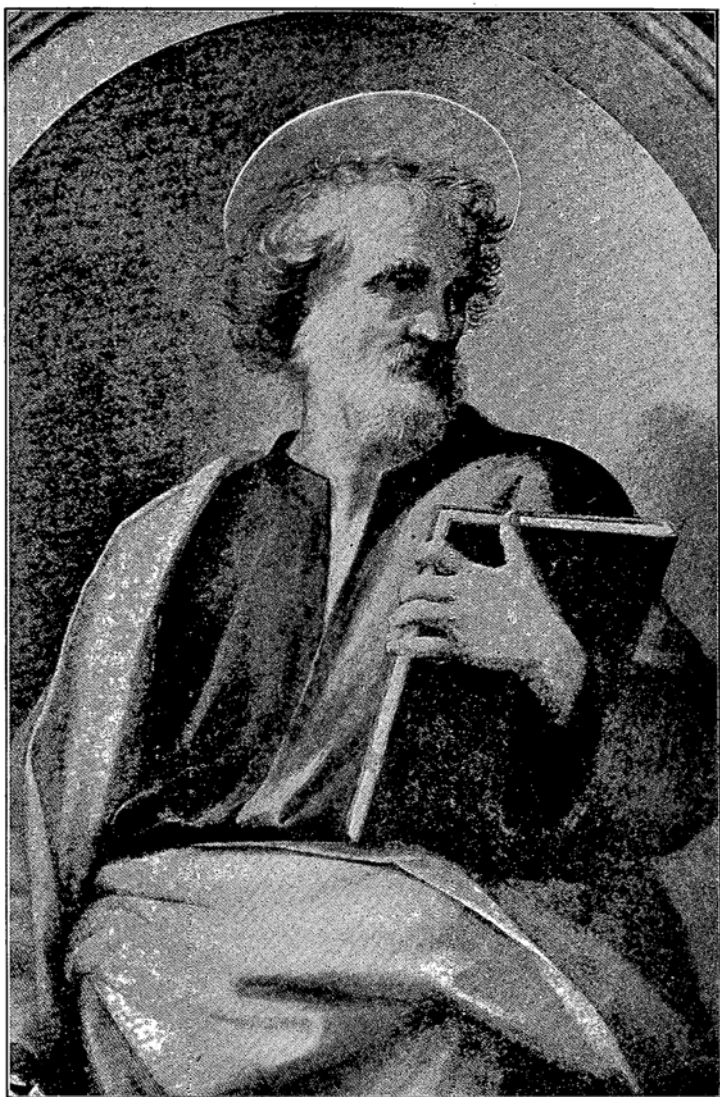
From this testimony of Peter we learn that:

a. Samuel predicted of the days of Christ's mission on earth, of Christ as the great Prophet like unto Moses, of the results which would come to those who rejected the Saviour's words.

b. Samuel was not only a prophet of God, but he was the first of the prophets, who next to Moses, spoke concerning Christ. That is to say, that not only is the book of Samuel the inspired word of God, but the very order in which it is placed is according to the plan of God. This shows us conclusively that Samuel was written under the direction of the Spirit of God, and the words of the book were absolutely essential to a better knowledge and understanding of Jesus Christ.

48. The great apostle to the Gentiles refers to this prophet, quotes from his writings, and cites several experiences from these books to illustrate the wonderful working of true faith in God.⁹⁶

⁹⁵Acts 3: 24. ⁹⁶Acts 13: 21; Heb. 11: 32.



Peter the Apostle

THE BOOKS OF KINGS

49. There can be no question whatever concerning the inspiration of these books; for recent years have demonstrated repeatedly, that God has had witnesses buried beneath the ground for thousands of years who have been waiting to testify to their truthfulness. Recently they have been unearthed, and have been literally crying out that these books are true. The Saviour said:

"If these should hold their peace, the stones would immediately cry out."⁹⁷

50. Men and women, who ought to have been giving the truths of the word of God to the world, have sought to conceal these truths, and to quiet the minds of the people; hence God has been raising these rocks to prove that His word is truth,⁹⁸ and the "volume of the book," has the seal of divine inspiration.

51. The Saviour quotes from these books;⁹⁹ the apostles quote from them,¹⁰⁰ and use them as their authority for their teaching in the church of Christ.

THE BOOKS OF CHRONICLES

52. The word *Chronicles* is derived from two Hebrew words, meaning literally, *the words of the days*; that is, these books are simply a repetition of the words and deeds which had been written from the creation to this time; and are placed in these volumes as a

⁹⁷Luke 19: 40. ⁹⁸John 17: 17. ⁹⁹Matt. 12: 42, compare 1 Kings 10: 1; Luke 4: 25, 26, compare 1 Kings 17: 9, 10; Luke 4: 27, compare 2 Kings 5: 14. ¹⁰⁰Jas. 5: 17, 18.

reassurance that what had been previously done and recorded was faithfully and truthfully done.

EZRA, NEHEMIAH, AND ESTHER

53. These books were written by persons who lived at nearly the same time, and they were all in Babylonian captivity. The Jews to this day are witnesses to their authenticity. The preserving of the record of the birth of Christ was due largely to their work;¹⁰¹ and the angel Gabriel, who dwells in the very presence of God,¹⁰² who announced the birth of Christ, is a witness to the authenticity of the words of these books; and Luke had faith enough in the angel of God to record the incident. What wonderful witnesses God has given to the world, whereby men may know that the blessed Scriptures of truth were written by men whom God selected.

THE BOOK OF JOB

54. Of this book, one of the most helpful, instructive, and encouraging letters from the Lord to a needy and hungry world, laden with words of cheerfulness and helpfulness, very little is studied or even read at the present time. Its authenticity is questioned, and the person represented by its title is considered a fictitious character. Much of its teaching is considered untrue, if not impossible; thus doubt and indifference cause many to fail in receiving the very help which God designs this book to impart to men.

¹⁰¹Ezra 2: 61, 62; 8: 3; Neh. 7: 5, 6. ¹⁰²Luke 1: 19.

THE PERSONALITY OF JOB

55. While much is said to-day against the existence of such a person, the word of the Lord plainly teaches



Job the Afflicted Man

that such a man actually did live, and the experiences and trials through which he passed were indeed true. One or two testimonials may be of help on the question:

"The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and *Job* were in it, they should deliver but their own souls by their righteousness, saith the Lord God."¹⁰³

56. Here the Lord not only recognizes the personality of *Job*, but compares him with such men as Daniel and Noah, great and true men of God. In other places in this same chapter, they are again mentioned; and we are also told that Ezekiel spoke by the word of the Lord.¹⁰⁴

57. The following is from James, the Lord's brother:

"Behold, we count them happy which endure. Ye have heard of the patience of *Job*, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."¹⁰⁵

This man of God is held up as an example of Christian courage and patience for the men and women of to-day, and is regarded as one through whom God revealed His wonderful grace and mercy. Can the men and women of the present time not find much help, comfort, and courage, in the reading of this blessed book, and in knowing what his experiences were?

¹⁰³Eze. 14: 12-14. ¹⁰⁴Eze. 14: 19, 20. ¹⁰⁵James 5: 11.

QUOTATIONS USED BY NEW TESTAMENT WRITERS

58. The writings of the book are frequently referred to in the New Testament, and are used as God's authority in teaching men the way of life and salvation, and encouraging them to a better knowledge and understanding of the work of God.

59. That they have been used by the New Testament writers we have an abundance of proof, but perhaps a few citations will be sufficient:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."¹⁰⁶

60. If the fourth and thirteenth chapters of Job were read, it would be clear where Paul got his basis for the remarks just quoted in the text.

Here is another:

"For the wisdom of the world is foolishness with God. *For it is written, He taketh the wise in their own craftiness.*"¹⁰⁷

The apostle quotes this text from the fifth chapter of Job. Many more texts might be cited, but these must suffice.

61. Other of the New Testament writers have quotations from this book, the Saviour Himself quoting from these writings.¹⁰⁸ They offer admonition, in-

¹⁰⁶Gal. 6: 7, 8, compare Job 4: 8; 13: 9. ¹⁰⁷1 Cor. 3: 19, compare Job 5: 13. ¹⁰⁸Matt. 24: 28; Luke 17: 37, compare Job 39: 30.

struction, courage, and faith in God. Should then a book like this not be studied and pondered, that help might be received to find out more of the right ways of the Lord?

GREAT TREATISE ON SCIENCE

62. While some scientists and theologians consider this work as of little value, it is, nevertheless, a fact that this book contains some of the greatest scientific truths that the world has yet discovered. If scientists would devote more thought and study to this blessed book, they would know more of the works of God than they now know, and would at the same time strengthen the weak in the word of God. Perhaps this may be placing the matter in a somewhat strong light; nevertheless history and facts demonstrate that scientific knowledge has been hindered in its progress thousands of years because of a lack of the knowledge of these great scientific truths as revealed in this and in other of the books of God.

THE EARTH'S REVOLUTION

63. Take for instance the discovery of the revolution of the earth on its axis. When this thought was first given to the world, the learned and scholarly were skeptical, then shocked, then surprised; but after facts and demonstrations were presented, they believed. That this great mundane sphere hung in space only, and constantly revolved, seemed preposterous to believe. But if men had read the book of Job and studied its truths,

they would have discovered that God inspired this truth to be written thousands of years ago;¹⁰⁹ and many of the great men of God knew this, since the time God had it written.

64. Just so with other astronomical truths, as the opaqueness of the moon, and the great empty space in the north.¹¹⁰ All these God had caused to be written for our admonition upon whom the ends of the world are come,¹¹¹ that we might have comfort and hope in the Scriptures.¹¹²

THE BOOK OF PSALMS

65. Very few people cast discredit on the Psalms, nevertheless their value and helpfulness are not appreciated as they might be. The Psalms were written by the Holy Ghost,¹¹³ and the very numbering of them is of God.¹¹⁴ Jesus showed that His life and death were foretold in them;¹¹⁵ and all things which happened in His eventful life were portrayed in Moses, in the prophets, and in the Psalms. The writers of the New Testament all use them as the Scriptures of truth which must be fulfilled, and which can not be broken.¹¹⁶ Neither time nor space would permit the quoting of many of them in the text; but there are very few psalms written but that are quoted in the New Testament.

¹⁰⁹Job 26: 7. ¹¹⁰Job 25: 5; 26: 7. ¹¹¹1 Cor. 10: 11.

¹¹²Rom. 15: 4. ¹¹³Mark 12: 36; Luke 20: 42; 2 Sam.

23: 1, 2; Acts. 1: 16. ¹¹⁴Acts 13: 33; Ps. 2: 7.

¹¹⁵Luke 24: 44. ¹¹⁶John 19: 36; Ps. 34: 20.

THE WRITINGS OF SOLOMON

66. In the inspired writings of the wise man are found some of the most precious truths concerning Jesus Christ.¹¹⁷ Some most glorious and divine principles have blessed every believer who has received them; and they are spoken of by the inspired apostles as the very truths which the church and the world need,¹¹⁸ in order to know of the great and essential truths necessary to a better knowledge of God and of Jesus Christ, whom rightly to know is eternal life.¹¹⁹

THE REST OF THE PROPHETS

67. Thus each book of the Old Testament might be considered separately; their writings shown to be freely quoted in the New; and *all* would be found inspired of God for the church of to-day, as well as for the Jews of old. Pentecost, with its mighty power, was brought about by the Spirit, as a fulfilment of the prophecy of Joel,¹²⁰ and the prophecy of the sixteenth psalm;¹²¹ the great revivals in the early Christian church were brought about through the teachings of the prophets and their prophecies.¹²² We not only find that every book is given by inspiration of God, but many of the expressions in the different chapters are

¹¹⁷Prov. 8: 22-32. ¹¹⁸Prov. 2: 6, compare James 1: 5, etc.; Prov. 3: 7, compare Rom. 12: 16; Prov. 3: 27, compare Rom. 13: 7; Prov. 3: 34, compare Jas. 4: 6; 1 Pet. 5: 5. ¹¹⁹John 17: 3. ¹²⁰Acts 2: 14-21; Joel 2: 28-32, compare Luke 24: 49; Acts 1: 4. ¹²¹Acts 2: 25-28, compare Ps. 16: 8-11. ¹²²Acts 3: 17-21; Acts 8: 27-37; Acts 18: 24-28, etc.



Solomon Wrote of Christ

brought out individually and alone. Were it not for Isaiah, what could John the Baptist have done in preaching the first advent of Christ?¹²³ Were it not for Hosea, how could the apostles give the Gentiles hope as being part of the true Israel of God?¹²⁴ Were

¹²³Matt. 3: 1-3, compare Isa. 40: 3, 4. ¹²⁴Rom. 9: 25, 26;
1 Pet. 2: 10, compare Hosea 1: 10; 2: 23.

it not for the book of Amos, how could the apostles at that first conference which gathered at Jerusalem¹²⁵ have decided the great question which came before them?¹²⁶

68. Were it not for Zechariah, how could the Saviour have ridden through Jerusalem triumphantly, as the fulfilling of the Scripture?¹²⁷ Were it not for Daniel, how could Jesus have proved that He was the Christ, in direct fulfilment of the prophetic time when the Messiah ought to appear?¹²⁸ And were it not for the book of Daniel, what would the early disciples have done to save themselves from being slaughtered in that awful destruction of the temple and of the city of Jerusalem in A. D. 70?¹²⁹ Yes, if the writings of this prophecy were more studied at the present time, how much better the church of God would be prepared for the solemn and stirring events the world has yet to see?¹³⁰

GOD'S GREAT ADMONITION

69. The one great admonition of God, through Jesus Christ, has been for men to believe the word of the living God,¹³¹ to search the Scriptures,¹³² to know what the prophets and Moses have written,¹³³ to teach none other things save what Moses and the

¹²⁵Acts 15: 2. ¹²⁶Acts 15: 13-18, compare Amos 8: 11, 12. ¹²⁷Matt. 21: 4, 5, compare Zech. 9: 9. ¹²⁸Mark 1: 15, compare Dan. 9: 25, 26. ¹²⁹Matt. 24: 15, 16, compare Dan. 9: 26, 27, last part in each verse. ¹³⁰2 Pet. 1: 19. ¹³¹John 8: 31; 12: 47-50; 2 Chron. 20: 20; 1 Thess. 2: 13. ¹³²John 5: 39; 2 Tim. 3: 15. ¹³³Luke 10: 26, 27.

prophets did say should come,¹³⁴ and to preach, believe, and teach, the word of the living God.¹³⁵ God admonished the Jews prior to, and at the time of, Christ's coming, to search the word of God as for hid treasure;¹³⁶ there they would find the pearl of great price,¹³⁷ and the truths of salvation. The Word would keep them from the errors and snares of the evil one.¹³⁸ This counsel the people rejected;¹³⁹ this they refused to do;¹⁴⁰ the result is apparent to all.¹⁴¹

THE TESTIMONY TO THE CHURCH OF GOD

70. What was true of the people of God at the time of our Lord's first advent is true with equal, if not with greater, force at the present time. The writings of Moses, the prophets, the Psalms, the Scriptures, need to be studied, to be searched, to be diligently sought after. In them is salvation from sin,¹⁴² the power of the Holy Ghost,¹⁴³ the knowledge of God to the human heart. They are eternal life;¹⁴⁴ they are the salt of the earth; they are the light to the world.¹⁴⁵ The Old Testament is God's great treasure-house of truth, in which is locked up the riches of the wisdom and of the knowledge of God's plans and purposes for every human soul. In Moses and the prophets are found nuggets of the most precious divine

¹³⁴Acts 20: 27; 26: 22. ¹³⁵2 Tim. 4: 1, 2; Jas. 1: 21.

¹³⁶Matt. 13: 52. ¹³⁷Matt. 13: 45, 46. ¹³⁸2 Thess. 2: 10-13.

¹³⁹Luke 19: 14. ¹⁴⁰Acts 3: 14. ¹⁴¹Luke 21: 22.

¹⁴²2 Tim. 3: 15. ¹⁴³2 Pet. 1: 20, 21.

¹⁴⁴John 6: 63. ¹⁴⁵Ps. 119: 105.

truth, which the heavenly Merchantman is seeking to freely bestow upon all who desire gems of heavenly light.

71. The New Testament is God's key which, by the power of the Holy Spirit unlocks the treasures of the Old Testament, and enables the searcher to discover rich mines of light, grace, and salvation. When these blessed truths are freed from the rubbish of tradition and of human philosophy,¹⁴⁶ and are cleansed by the power of God's Holy Spirit, then the searcher, who receives these inspired testimonies as the breathings of God's own Spirit, will indeed shine as a star in the firmament of glory,¹⁴⁷ and as a diadem in the glorious crown¹⁴⁸ of Jesus Christ.

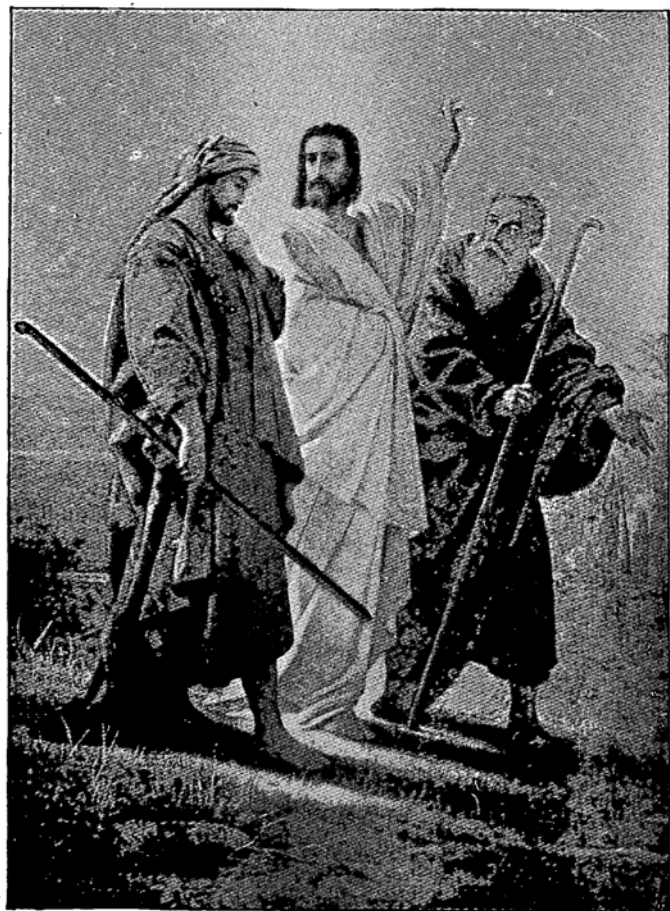
"Great God with wonder and with praise,
On all thy works I look;
But still thy wisdom, power, and grace,
Shine brightest in thy Book.

"Lord, make me understand thy law,
Show what my faults have been,
And from thy gospel let me draw
Forgiveness for my sin.

"Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfied,
And here my hopes arise."

—Isaac Watts.

¹⁴⁶Col. 2 : 8. ¹⁴⁷Dan. 12 : 3. ¹⁴⁸Isa. 62 : 3.



Christ Opening the Scriptures to the Disciples

CHAPTER XXI

EXPLANATORY NOTES

Paragraph 14

a. A very forcible illustration of the condition of people when under the direct inspiration of God is seen in the prophet Daniel. He spoke and moved, yet the Bible tells us he did not breathe. God breathed in him and for him. What he said, therefore, was God-breathed. Dan. 10:7, 16-18.

Paragraph 18

b. Within a number of years there has developed a strong tendency among scholars and critics to claim that the first and second chapters of the first book of the Bible, Genesis, were written by different authors. The special reason given for such a conclusion is that the term God, in the first chapter of Genesis, is the Hebrew word, *Elo-him*, and the term for Lord, in the second chapter of Genesis, is Jehovah. These two chapters, therefore, have been designated as the Elohist and Jehovist views of God. It is claimed that these two chapters teach two different views of God. These views of these two chapters of the book of Genesis have been growing with marked rapidity, so that they have come to be accepted as *lux et veritas*, light and truth.

But the author must take exception to such positions, for these reasons:

1. They are a perversion of the truth of God.
2. They are a misinterpretation of the Scriptures.
3. They are doing for the church to-day, exactly what the Jewish rabbis did for the Jews anciently,—hiding the light of Jesus Christ from the vision of men.

4. Because by a proper understanding of the relation between the first and the second chapter of the book of Genesis, and the three chapters following, we have one of the grandest proofs of the preexistence of Christ, and His association with the Father, in the creation of all things. This is made emphatic when we compare these scriptures with the statements found in the New Testament.

In the first chapter of the book of Genesis the only term used for God, is *Elohim*. This has been quite fully considered in chapter ten, paragraph twelve. This is why the critics call this chapter the *Elohistic* view of God.

In the second chapter of the book of Genesis, the term Lord is used, and this word for Lord is in the Hebrew, *Jehovah*. This matter has also been considered in chapter ten, paragraph twenty-one of this book. Therefore the second chapter of the book of Genesis has been called the *Jehovistic* view of God.

There is one thing, however, that has been overlooked by the scholars and the critics in their study of the second chapter of the book of Genesis, and that is that the word, Lord, Jehovah, is never used once, unless it is used in conjunction with the word, *Elohim*, except in the first three verses of the second chapter of Genesis. These first three verses of the second chapter of Genesis rightfully belong to the first chapter. The Jews have so regarded these for many centuries in their reading of the law on the Sabbath days.

If the scholars have not overlooked this fact as they have studied these two views of the Deity, they have failed to mention the connection of the two terms of God in every instance.

That this is a fact, that these two terms are so connected is demonstrated by the reading of the following verses: Gen. 2: 4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22. In every one of

these texts in the second chapter of Genesis we find the word, Lord, used; but it is never used unless it is used in connection with the word, Elohim. This would indicate to every thinking person that the writer of the second chapter of the book of Genesis must have known something of the views of the writer of the first chapter of the same book. It would show more than this: It would show that the Holy Spirit in the first chapter gave the writer one view of the Godhead, and in the second chapter, the writer was given another term applied to God in addition to the term used in the first chapter.

When we come to the third chapter of the book of Genesis we find that the terms, Jehovah, Lord, and Elohim, God are all used. In some verses in this third chapter of Genesis, the word Elohim is used alone, and in some verses the word Elohim is used with the word Jehovah. See Gen. 3: 1, 3, 5, where the word Elohim is used by itself. See Gen. 3: 1, 8, 9, 13, 14, 21, 22, 23, where the word Jehovah is used in conjunction with the word Elohim.

In the fourth chapter of the book of Genesis we find the word Jehovah, Lord, used by itself, and the word, God, Elohim, used by itself. See Gen. 4: 1, 25. We find the same thing brought to view in the fifth chapter of the book of Genesis. See Gen. 5: 1, 29; 6: 2, 3. This ought to convince any reasonable mind that one and the same writer must have written all these chapters. There evidently must have been a purpose in the mind of God in having both terms Jehovah and Elohim inserted in the way that they have been.

We have already discussed in the tenth chapter of this work, that the term, Elohim, refers both to the Father and to the Son. See paragraph twelve, chapter ten. We have also shown that the term, Jehovah, Lord, is applied to the Son. See paragraph twenty-one, chapter ten. Why, then,

do we have the Elohim and the Jehovah brought into the Scriptures in the manner they are recorded?—We believe that it was because the Creator wanted the human race to understand from the very beginning that there existed a plurality in the God-head. See Gen. 3:22. The Lord wanted mankind to know that the Lord, Jehovah, was always with the Elohim, God, God-head, and was a part of the God-head. He was equal with the Father, a partner with Him, a part of Him. And this Jehovah is the *Christ*.

Therefore the current teaching regarding the first two chapters of the first book of the Bible is certainly hiding the Lord Jesus Christ from the vision of men. Such teaching will naturally cause the light of the gospel of the blessed Christ to go out in darkness from the minds of some. Do we not see it so to-day? Still the word of the Lord will endure forever. Isa. 40:8; 1 Pet. 1:25.

Paragraph 24

c. The reason which God gives that He is the true and the living God is that He is the Creator of the heavens and the earth. Jer. 10:10-13. But the Lord says that He made the heavens and the earth in six days. Gen. 2:1-3; Ex. 20:8-11. If, therefore, the idea which is becoming prevalent that God did not make the world in six days shall be generally accepted, it is easy to see how people will lose faith in the God of heaven, in the blessed Lord Jesus, and in the Bible as the word of the living God. But we must believe God, and we must let God remain true, even though every one speaks to the contrary. Rom. 3:4.

d. It would seem evident that there is a definite plan being carried out in the current teaching contrary to the simple faith in the word of God. There appears to be a master mind back of this instruction, which many who are taking part in the work do not really understand. It seems

as though a great plot has been formed for the destruction of the word of God, and many who are participating in the plot do not realize what they are doing.

The religious convictions of many people would have been shocked a few years ago, if the bold stand were taken with regard to the Holy Bible that is being taken to-day. The first attack was made on the book of Genesis. When that book was discredited, then attacks were made on other books of the Pentateuch, until very little faith was held in the five books of Moses. One book after another of the Old Testament prophets was put away, till nearly all the books of the Old Testament have come to be considered as either obsolete or of little value to the Christian church.

The work, however, did not stop there. The New Testament was then attacked. The incarnation of the Lord Christ, the Son of God, was questioned. Then the miraculous resurrection of the Saviour was doubted. The mighty miracles of our Lord were said to be but the workings of nature. Things went on, until the divine and blessed Christ has come to be regarded as a mere man, and the Bible, the Holy Scriptures, is considered not much better than many other books.

There certainly seems to be a master mind back of this plot. It is the mind of Satan. What does all this mean? What is the nature of the plot? Is there any way of finding out? We believe that it means the devil is making his last great effort to put away the Lord Jesus Christ from men, and to blind the minds of people to the divinity and majesty of Jesus, the Son of the living God. It is the purpose of the enemy of souls to nullify the divinity of Christ in the hearts of men. If the devil can do this by casting discredit on the first book of the Bible, and if Satan can succeed in leading the large majority of the people to disbelieve in the first part of the Bible, he knows that it is

an easy matter to throw doubt and disbelief on all the rest of the word of God.

The author, while on a journey on the Atlantic Ocean, came in contact with a prominent preacher. The minister, though quite eminent for his learning, still regarded himself at that time among the orthodox Christians. This question was asked of the clergyman:

"Why is it that there are so few people who have any faith in the last book of the Bible, the book of Revelation? There are comparatively very few who believe the book of Revelation to be the inspired word of God."

The gentleman admitted the truthfulness of the question, but was at a loss to give an answer. The following remark was made by another as an answer to the question put to the clergyman:

"It is because there are so few people who have any faith in the *first* book of the Bible, the book of Genesis. The man who has faith in the first book of the Bible is the person who will have faith in the last book of the Bible. Jesus Christ is the 'Alpha' as well as the 'Omega.' If we see Him in the first book of God, we shall see Him in the last book of God. If we do not accept the first book as manifesting the divine Christ, how shall He be seen in the last book? By rejecting the first book, the last book will also be rejected. Christ is the revelation of the Book."

The author is in harmony with this view of the Saviour and of the Scriptures. It is doubtless because the first book of the Bible has been set aside that the enemy of all righteousness has succeeded in seducing many people from the simplicity of the gospel of Christ. If the people were to return to the first principles of the oracles of God, the divinity of the Lord Jesus Christ would be much more recognized. The Bible would be much more appreciated. Then the first book of the Old Testament would be appreciated as well as the last book of the New Testament.

Paragraph 28

e. It is claimed by some writers and scholars that the third book of the Old Testament, the book of Leviticus, could not have been written by Moses, as is generally believed. The position is now taken that it was not written until after the captivity in Babylon. But by reading the twenty-third chapter of the book of Leviticus it is evident that those laws were given before the people entered into the promised land, for the writer of those laws told the people that they were to be carried out after they reached the land. Now Moses never entered the land of Canaan. He died on Mount Nebo., Deut. 34:5, 6. But Moses must have written the book of Leviticus as well as the rest of the Pentateuch, because not only did Christ recognize that he did, but other conditions which arose hundreds of years after Moses' death, and centuries before Christ came to earth indicate it. Here is an illustration, and this illustration affords strong evidence that the book of Leviticus was written before the Babylonian captivity. It is the case of Daniel the prophet and of his prayer to the God of heaven.

Daniel went into Babylon a young man. He took a course in the Babylonian university, and was graduated. He remained in the country of Babylon at least seventy years, until the country was captured by the Medes and the Persians. After Babylon was taken by their enemies, the Medes and the Persians, the prophet Daniel was praying to the Lord for himself and for his people. In his prayer and in his confession, he told the Lord that the reason his people had been sent into the Babylonian captivity was because they had not been obedient to the laws and to the commands the Lord had given to the people by the hand of His servant Moses. Daniel said that the

curses which Moses wrote had come to pass upon himself and upon his people. See Dan. 9:11, 13.

If the book of Leviticus were not written until after the exile, and until after the people of the captivity had returned to their own land, how could Daniel have prayed that the reason the Israelites went into this bondage was because of what Moses had written in the book. These curses are partly found in the book of Leviticus. It would seem strange for Daniel to pray a prayer, and say that it had been written by a man hundreds of years before, if the book were not written till some time after this experience. Let us not charge God with folly.

APPENDIX

SERIES I

SYNOPSIS OF LAWS TOUCHING THE SABBATH

(a) The Lighting of Lamps

1. There are at least eight sections devoted to the kinds of material which may be used to light lamps on the Sabbath, and which may not be used. They may not be lighted with moss which grows on cedars, or with undressed flax, or with seaweed, or with pitch, or with tallow, or with sacred oil. They may be lighted with the dregs of pitch, with all kinds of oils, such as nut oil, seed oil, fish oil, naphtha. Some of the rabbis, however, would not permit the use of these. Others would permit some, and refuse certain others.

2. A person must not take an egg, and bore a hole in it, and put oil therein, that it may drop into a lamp to keep it burning; but if, when the lamp was made, the regular feeder of a lamp was an egg-shell with a hole in it, this was permissible; for the rabbis claimed it was but one vessel.

3. It was not permitted to put oil into a dish and set it beside a lamp, and set the wick into the oil to draw the oil to the lamp; this would be contrary to the law.

4. If a lamp was lighted before the Sabbath it was allowed to burn all through the Sabbath, but it must not be extinguished. It might go out of itself. But if the person wished it to burn all through the Sabbath, he would be allowed to fill it, as long as it was burning; this was not

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considered exactly to be work, it was regarded a matter of necessity.

5. A person was allowed to extinguish a lamp on the Sabbath, if he thought he were going to be robbed, or to be attacked by an evil spirit, or that an invalid might be disturbed in his sleep; but if it were to save his oil, wick, or lamp, he must not extinguish it under any circumstances, for then he would be guilty of Sabbath-breaking.

(b) The Laws of Cooking

6. Food may not be placed in a double range just prior to the Sabbath, if it is heated with ordinary wood, or with olive kernels. But if it is heated with brush-wood or stubble, food may be cooked. The school of Shammi claimed that only water might be heated by such a stove, and not food; but the school of Hillel claimed that both might be done.

7. An egg must not be placed close enough to hot water on Sabbath to be affected by the heat; neither must an egg be placed in hot sand on the Sabbath, because this, too, might cook an egg.

8. Many laws are made wherein guile is used. Putting food in a certain relative position to heat is lawful; putting the same kind of food in another position, as related to heat, is unlawful. These laws were very burdensome. The above laws, with many others on this topic, are found in tractate "*Shabbath*," and tractate "*Yom Tov*," or Holy Days.

SERIES II

SYNOPSIS OF LAWS CONCERNING DIVORCE

1. If a person should bring a divorce to the wife of another man, and this messenger should say this divorce was written in my presence, then the divorce is lawful, and the husband and wife are dissolved from the marital law.

2. If the divorce were written in the Holy Land, in Palestine, he need not say that it was even written in his presence; the very fact that he had a divorce, and brought it to the woman from this place, was of itself sufficient. But if the woman should raise an objection as to its legality, then two witnesses must prove they were there at the time it was drawn up; then the divorce was legal.

3. The testimony of a Gentile or Samaritan is not to be accepted in any Israelitish court under any circumstances, except for a case of divorce. Under these circumstances the testimony of either of these classes is approved and is lawful.

4. The securing of a divorce depended almost altogether upon the man. If he wanted a divorce he could get it. If he sent this divorce to his wife, it was lawful; if he recalled it, it was unlawful. If the divorce were all ready to be put into the hands of the woman, and he said he did not wish it so to be, then they were still husband and wife; but the moment the divorce was handled by her, the bond of union was dissolved.

5. If a woman made a vow, and her husband wished to absolve her from it, if she refused, he could divorce her. And when such a person is once divorced, he must not take her back.

6. If a man hears an evil report of his wife, he need not have any further testimony as to her character; he can secure a divorce at any time.

7. If it were rumored in a town that a woman once had been a divorced woman, before she married the man to whom she is wife, she can be considered a divorced woman.

8. In the treatise "*Gittin*," Divorce, are to be found these and many other laws; all of which show how lax the law of marriage had become in the days of the Saviour; and how that a man could "put away his wife for every cause."

SERIES III

SYNOPSIS OF LAWS ON WASHING THE HANDS

1. The laws of the washing of hands are the last code but one of the Mishna. One scholarly rabbi of modern times has this to say concerning these laws: "*These regulations rest entirely on the authority of tradition*, as no commandment of the Pentateuch is quoted or adduced in their support by the Mishna."

2. Nevertheless, when the hands are washed the person is obliged to offer the following prayer:

"Blessed art thou, O Lord our God, King of the universe, who hath sanctified us in His commandments, and hath commanded us concerning the washing of the hands."

Thus the people are made to believe that this law, while given by men, has the authority of God back of it. The rabbis themselves claim that the institution of this ordinance is from themselves; this we find in the New Testament as well as in the Mishna. Thus the traditions of men were made to appear as the commandments of God. Mark 7:3, 4, 8, 9, 13.

3. The first thing necessary in the washing of the hands must be the water. Four things must be attended to: 1. The right kind of water; that is, it must be lawful for this service. 2. There must be just enough for both the hands, which was about a quart; no more, no less. 3. The vessel from which the water is to be poured must be of a certain kind. 4. The person who does the pouring must have sufficient force back of him that the water shall flow properly, proportionately, and according to the time. Of course each one of these four definitions has a great many explanations as to the kind of water that is lawful, and which is not allowed. The kind of water which was used for manufacturing purposes was not allowed. It was therefore necessary to

define the kinds of water which were non-permissible for manufacturing purposes, etc.

4. It was the same with the other three divisions. The same measurements for a quart were not regarded in everything, hence a proper knowledge of measurements must be gained.

5. Then there were certain restrictions as to the water, even though it were permissible for washing of hands. If it were used by those who were troubled with certain impediments, it was not lawful. The kinds of impediments are treated, in another section of the Mishna, known as "The Laws of Ablutions."

6. It was also necessary to know just how far the hands must be washed, or the fists dipped. Then it must be known how much salt the bread would contain which was to be eaten after the hands were washed; also the kind of salt which was expected to go into it. Matt. 15:10-12, 16-20; Mark 7:14:22.

7. If his hands touched a certain object after he washed but before he dried them and said the blessing, they were unclean; if he touched certain other things before he wiped them and said the blessing, they were lawful.

8. If he washed the hands, and spoke to some one before he dried them and said the blessing, they were unclean; he must wash them again.

9. The most strict accuracy must be considered in the washing of the hands, and in the proper observance of all these laws. Severe penalties were attached if these laws were not implicitly obeyed.

10. It is related in the treatise "*Berachoth*," or Blessing, that a prominent man who despised this law of the washing of hands, was excommunicated. When he died, the tribunal sent a number of men, and placed upon his coffin a heap of stones, as a memorial to the people that whoever despised

these laws of the wise men, and did not wash their hands, would be stoned to death, in addition to being considered an outcast among Israel.

11. It is not at all surprising then that the Pharisees came to Jesus in surprise and asked Him why He and His disciples disregarded the laws of the scribes and Pharisees by not washing the hands. Jesus, however, came to make men free; and for this reason He answered them as He did. Matthew 15; Mark 7. "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:36.

REFERENCES TO HEBREW TERMS AND THEIR ENGLISH PRONUNCIATION

		PAGE	PAR
Ya-shoo-a	Saviour	14	7
M-shee-ach	Messiah	14	7
	"	596	43
Ger	Stranger	61	13
	"	77	13
Sofer	Scribe	68	24
Parash	Separated	82	3
T-ru-mah	Heave-offerings	98	25
Jehovah T-sid-kanu	The Lord our Righteousness	157	31
Ts-da-ka	Righteousness	160	1
Mitsvos Gadolim	The greater commands	168	14
Mitsvos Katanim	The lesser commands	186	14
Beth Din Ha-ga-dol	The great house of judgment	220	3
Elohim	Gods	327	12
	"	343	12
	"	344	
El	God	343	
Va-yo-mer Elo-him Na-	"And God said, Let us make		
a-sa A-dam B-tsal-	man in our image, ac-		
manu Kidmusanu Va-	cording to our likeness,		
yir-du	and they shall rule."	344	
Na-oom Jehovah La-do-	Jehovah said unto my Lord,		
ne Shave Le-me-ne	Sit thou at my right		
	hand.	346	
O-no-chi O-no-chi Je-	I, even I, am Jehovah and		
hovah Va-ain Me-bal-	beside me there is no		
o-da Mo-she-a	Saviour.	346	

E-chod	One	347	
Yo-chid	One	347	
Al Kane Yá-zov Ish Eth	Therefore shall a man leave		
O-viv V-eth Immo V-	his father and his mother		
de-vak B-ish-to V-ha-	and cleave unto his		
you L-vo-sor E-chod	wife; and they twain		
	shall be one flesh.	347	
V-ha-you L-vo-sor E-			
chod	And they shall be one flesh	347	
Kach Nau Eth Bin-cho	Take now thy son, thine		
Eth Yo-chid-cho	only, or only one, son	347	
Torah	Law	348	
Be-tho-com	Amongst them	359	
Bethoc	In them	370	
Va-hish-ba-tem	Ye make them Sabbatize	395	
Shabbath	Sabbath, rest	396	
A-dus	Evidence, proof, witness	402	4
Le-hem Ha-ponim	Bread of the Presence	416	27
	" "	446	
Ke-roov	Cherub	445	15
Ke-roov-im	Cherubim	445	15
Lif-na Jehovah	Before the face of the Lord	446	
Beth Lehem	The house of bread	446	
Shich-mo	Shoulders	457	10
Ha-oo-rim	Urim	476	13
Our	Light	476	13
Ha- too-mim	Thummim	476	13
Tam-mim	Perfection	476	13
Cohen	Priest	477	17
	"	479	
Va-Je-hovah Hif-gea	And Jehovah hath focussed		
Bo Eth A-von Koo-lo-	on Him the iniquity of		
noo	us all.	479	24
Hif-gea	Focus	479	24

Ba-an Ha-ar-ba-yim	Between the two evenings	483	6
	" "	505	19
	" "	508	
Shab-ba-thon	Sabbaths	494	
She-voo-oth	Weeks	514	
Shiv-aw	Seven	514	
Go-rel E-chod La-Je-			
hovah	Jehovah's one lot	524	22
La-a-za-zel	To Azazel or scapegoat	524	22
Chag	Festival	538	2
Cha-tos	Sin-offering	547	32
	"	548	
	"	589	27
Lag La-omer	Thirty-third day of Omer	564	19
Hav-da-lah	To divide	573	6
She-loh	Shiloh	574	8
She-lo-ach	Sent	574	8
Ool-cho-sam	To seal up	589	27
Cha-par	Atonement	590	28
M-she-co	His Messiah	596	43
La-pal-mo-ni Ham-da-			
bar	Unto Palmoni, the speaker	607	11
Erev Vo-ker	Evening, morning	608	15
Nech-tach	Cut off	608	23
Ko-rath	To cut	608	23
Sho-voo-im Shiv-im	Seventy weeks	614	
B-mid-bor	The wilderness	718	
D-vo-rim	Repetition	720	

A SERIES OF BIBLE STUDIES ON THE OLD TESTAMENT SCRIPTURES

BIBLE LESSON NO. 1

THE INSPIRATION OF THE BOOKS OF MOSES

1. How did God reveal Himself in olden times? Num. 12: 6; Heb. 1: 1.
 2. How did these prophets claim that they received their messages? Num. 22: 18-20, 35, 38; 23: 12, 16, 5, 20, 26; 24: 12, 13; Exodus 40; 1 Sam. 3: 10, 20, 21.
 3. In what sense did God speak to these men? 2 Sam. 23; 1, 2.
 4. After the words were given to them, what command did they receive from the Lord? Deut. 31: 9, 19, 22, 24, 26; Josh 1: 7-9; Isa. 8: 1, 2; Hab. 2: 2; Jer. 36: 1, 2, 4; 43: 1.
 5. How were the people commanded to keep the words before their successors? Deut. 6: 6, 7; 4: 9; 11: 19; Ps. 78: 4-6; Deut. 31: 10-13; Neh. 8: 2-4.
 6. In addition to what God had already said about preserving the words, what was done that the words might be kept in the hearts of the people? 1 Sam. 7: 15-17.
 7. In what condition was the prophet when the Lord gave him a vision? Num. 24: 3, 4, 16; Dan. 10: 7-17.
 8. Whose words, therefore, were those which these inspired men uttered? 2 Pet. 1: 19, 21; 2 Sam. 23: 1, 2.
 9. How did the Lord tell Aaron and Miriam that He would make Himself known to His prophets? Num. 12: 6.
- (756)

10. Was this true of all the prophets? 2 Kings 17:13; Hos. 12:10.
11. Whose words did the prophets claim they were speaking? 1 Sam. 3:19-21; 8:10; 2 Chron. 36:12; Isa. 8:1; Jer. 1:9; Eze. 1:1; 2:1-4.
12. How did the Lord say He would speak to Moses? Num. 12:6-8; Deut. 34:10.
13. What command was Moses to give the people concerning the words which he received from the Lord? Deut. 4:1, 2; 12:32.
14. Who was to be Moses' successor, and what charge was Moses to give him? Num. 27:18-23.
15. Why was Joshua to succeed Moses? Num. 27:15-17.
16. At the death of Moses, what charge did God give to Joshua? Josh. 1:1, 2.
17. What promise did the Lord give to Joshua? Josh. 1:5.
18. What conditions were imposed upon Joshua in order to have success. Josh. 1:7, 8.
19. What was the Lord's attitude, the attitude of Joshua, and the attitude of the people, towards Moses' work and writings? Josh. 1:7, 12, 13, 16-18.

BIBLE LESSON NO. 2

CHRIST THE CO-CREATOR AND REDEEMER

1. Who is the Creator? Gen. 1:1.
2. What is said of the work of creation, when it was completed? Gen. 1:31.
3. What record have we of the creation of man? Gen. 1:26.
4. What is meant by the term, God, in this verse? See "Practical Lessons from the Experience of Israel for the Church of To-day," chapter 10, revised edition.

5. How does this verse (verse 26) show that there must be a plurality in the God-head?
6. Who is this person that is associated with the Father? John 1: 1-3, 14; Heb. 2: 9, 14; John 1: 10; Heb. 1: 1, 2; Eph. 3: 8-11.
7. Then how long has Christ had an existence? Micah 5: 2, compare Matt. 2: 1-6; Prov. 8: 22-30; compare 1 Cor. 1: 30.
8. In addition to His being the Creator, how does the Lord speak of Himself? Isa. 43: 1; 44: 24; Deut. 32: 15.
9. When man sinned, what statement did God make to the serpent in the Garden of Eden? Gen. 3: 15.
10. Who is meant by this seed? Gal. 3: 16; 1 Cor. 15: 38; 12: 12.
11. Who is meant by the serpent? Rev. 12: 9; 20: 2.
12. Then what was this seed to do to the serpent? Gen. 3: 15.
13. What two characters, therefore, do we find brought to view, as soon as sin entered the world?—Christ and Satan.
14. Who was it, therefore, that undertook the work of human redemption at the beginning of sin? 1 John 1: 1-3.

BIBLE LESSON NO. 3

MOSES KNEW CHRIST AND PROPHESED OF HIM

1. What reason is given for Moses' forsaking Egypt. Heb. 11: 24, 25.
2. What did Moses consider of greater value than the treasures of Egypt? Heb. 11: 26.
3. Then upon whom did Moses fix his gaze? Heb. 11: 27.
4. Who was it then that was the leader of Moses? Acts 7: 37, 38.
5. Was Christ therefore known to Moses? 1 Cor. 10: 4.

6. By what name did Moses know Him? Ex. 3: 2-6, 13, 14; compare with John 8: 58.
7. What prophecy did God give unto Moses concerning another prophet which should arise like unto himself? Deut. 18: 15-18.
8. What was this other prophet to do? Deut. 18: 18.
9. What would happen to those people who failed to listen to this other prophet whom God should raise up? Deut. 18: 19.
10. Who is this prophet like unto Moses? Acts 3: 22; 7: 37.
11. What attitude did Jesus assume toward the writings of Moses? John 5: 45-47.
12. Could the people understand the work of Christ without acknowledging the writings of Moses?
13. Did Jesus, therefore, have faith in the writings of Moses? John 7: 19-23.
14. To what extent did Jesus believe in the writings of Moses? Luke 16: 31.
15. What did Christ say was found in the writings of Moses? Luke 24: 27, 44.
16. What effect did the teachings of Moses have upon the hearts of the people, as these teachings were expounded by Christ? Luke 24: 32.
17. What did the Saviour say would happen to the people, if they did not believe in Christ as prophesied by Moses? John 5: 46, 47; 8: 24.

BIBLE LESSON NO. 4

ABRAHAM AND ISAAC, ILLUSTRATING THE RELATION OF THE FATHER AND THE SON

1. What man did the Lord choose as His special servant? Gen. 12: 1,

2. What promise did the Lord make to this man? Gen. 12: 2, 3.
3. What three things did Abraham have to do when the Lord called him? Gen. 12: 1.
4. Why did God choose Abraham? Josh 24: 2, 3; Rom. 4: 17, 20.
5. Did Abraham do right in forsaking his father's religion that he might accept the truth of God? Gen. 17: 1.
6. How did the Lord regard Abraham? Isa. 41: 8; 2 Chron. 20: 7.
7. Who left his home, and started with Abraham? Gen. 13: 1.
8. What magnanimous spirit was shown by Abraham? Gen. 13: 7-12.
9. After Abraham had shown this unselfish spirit, what did God tell him? Gen. 13: 14-17.
10. How much was involved in this promise? Rom. 4: 13.
11. What was the next promise which God made to Abraham? Gen. 15: 4, 5.
12. How did Abraham relate himself to this message from God? Gen. 15: 6.
13. What further promise was given to this man of faith? Gen. 17: 2, 3.
14. How did God plan to fulfil this promise to Abraham? Gen. 17: 5, 6.
15. Did Abraham understand what God had in mind for him? Gen. 17: 18.
16. What reply did God make to His servant? Gen. 17: 19, 21.
17. Then what kind of child was Isaac to be? Gal. 4: 28.
18. Did God have a set time for this child of Abraham to be born? Gen. 18: 14; 17: 21; 21: 1, 2.
19. Did God declare that He Himself had a Son? Ps. 2: 7; Prov. 30: 4.

20. Did God promise this Son to the human race? Isa. 9:6; 53:6.
21. Was this Son of God to come at a set time? Gal. 4:4; Matt. 1:21; Luke 1:31-35; 2:7-14.

BIBLE LESSON NO. 5

ABRAHAM OFFERING HIS SON ISAAC, AND ITS LESSON

1. When Abraham was an old man, what request did the Lord make of him? Gen. 22:1, 2.
2. What emphasis was placed on this requirement? Gen. 22:2; Heb. 11:17.
3. Was this child Abraham's only son? Gen. 16:15; 17:18.
4. How did Abraham relate himself to this requirement of God? Gen. 22:3
5. In taking this step, what did the patriarch expect to do? Heb. 11:17.
6. How did he believe that God would fulfil His word in giving back to him the child of promise? Heb. 11:19.
7. How long did Abraham journey before he saw the place where Isaac was to be offered? Gen. 22:4.
8. What provision did Abraham make for the offering up of his son? Gen. 22:6.
9. What did Abraham take in his hand? Gen. 22:6.
10. What did Isaac carry? Gen. 22:6, first part of the verse.
11. While on the journey, what question did Isaac ask of his father? Gen. 22:7.
12. What was Abraham's answer to his son? Gen. 22:8. See also note at the close of this Bible reading.
13. Was Isaac content with this answer? Gen. 22:8, last part of the verse.
14. When they came to the place of offering, what did Abraham proceed to do? Gen. 22:9.

15. Was Isaac submissive to his father's will? Gen. 22:9.
16. As Abraham was about to offer Isaac, who appeared to him? Gen. 22:10, 11.
17. What did the heavenly messenger say to the patriarch? Gen. 22:12.
18. To what was Abraham's attention then called? Gen. 22:13.
19. What name did Abraham give to this place? Gen. 22:14, margin.
20. What great lesson was this experience designed to teach? John 3:16.
21. In the gift of God's Son to the human race, who shared in the offering and the sacrifice? John 6:38, 39; 2 Cor. 5:18, 19.
22. How long was it from the time that God's Son was given into the hands of sinners till He was rescued from the enemy? Luke 24:21.
23. In the giving up of His Son, what did God include to those who accept the offering? Rom. 8:32.
24. What did Jesus carry on the way to His sacrifice? John 19:17.
25. What part did God act in this offering? Isa. 53:10.
26. Was Christ willing to be offered? Matt. 26:39, 42, 44.
27. Then who is the Lamb which God had provided to be offered? John 1:29, 36.
28. Did God want Abraham to understand this? John 8:56-58; Gal. 3:8, 16.

Note on Question 12

The original Hebrew makes the thought in this verse concerning the lamb, a little more emphatic. Instead of the words, a lamb, the Hebrew word should be translated, the lamb. The Hebrew definite article is used preceding the word lamb. The Hebrew words, *'Yir-aa lo Ha-saa*, may be

literally translated, "will provide Himself, the lamb." The thought is in the text of God Himself making the provision for the lamb. That is, God Himself will be the lamb, which He is to provide. There is no doubt but that inspiration impressed upon Abraham's soul the thought of the offering up of the Son of God as the real Lamb. The Lord wanted Abraham to get a glimpse, in this experience he was now passing through, of the offering of the Son of God which the Father would give when He offered His only-begotten Son.

BIBLE LESSON NO. 6

MEANING OF THE "SHILOH" OF GEN. 49: 10.

1. In answer to her question, what did the Lord tell Rebecca concerning her children before they were born? Gen. 25: 23.
2. Why did the Lord say this should be? Mal. 1: 1-3.
3. Was this because the one was better than the other? Rom. 9: 11-13.
4. Then what was the plan of God concerning Jacob or Israel? Deut. 32: 8, 9.
5. Did God intend that Jacob should receive the promised blessing? Mal. 3: 6.
6. Did Jacob have faith to believe that God could carry out his own will, or did he wish to carry out the plan himself? Gen. 25: 29-34.
7. Having succeeded in this endeavor, what would be the next step taken? Gen. 27: 1-10.
8. In taking this course, how did he make Esau feel? Gen. 27: 36-41.
9. In urging Jacob to get the blessing, what did his mother say to him? Gen. 27: 13.

10. What was Jacob obliged to do because of this procedure?
Gen. 27:42-46.
11. Where was he sent? Gen. 28:1-3.
12. What occurred to him while on this journey? Gen.
28:11, 12.
13. What did he see in this dream? Gen. 28:12-15.
14. Who was this ladder? John 1:51.
15. Just before the death of Jacob, what request did he
make of his children? Gen. 49:1, 2.
16. What special benediction did he pronounce upon Judah?
Gen. 49:10.
17. What is meant by the word scepter?—Tribal distinction.
See Numbers 24:2.
18. What command was given to Israel concerning the
pitching of their camp? Num. 1:52; 2:1-3, 34.
19. How did this scene affect Balaam when he was called
to curse Israel? Num. 24:2, 5, 6.
20. How many tribes were there? Ex. 24:4.
21. How long were these tribes kept together in one com-
pany? 1 Kings 12:1-11.
22. How were they finally divided? 1 Kings 12:12-20.
23. What eventually became of the ten tribes? 2 Kings 17:
6-14.
24. What became of the other two tribes? Jer. 17:27;
2 Chron. 36:17-21; Dan. 1:1, 2.
25. How were the records of the two tribes preserved? Ezra
2:61, 62.
26. Then how long had the records of the Israelites been
kept?—Since the days of Abraham. The records had
really been preserved since the days of Adam, but
there was special care given to the preserving of the
records from the days of the Israelites till this time.
27. How was it proved whether a person belonged to a cer-
tain tribe? Ezra 2:62.

28. Under what tribe did the two tribes rally? 1 Kings 12:20; Jer. 31:31.
30. What was Jacob's prophecy concerning Judah? Gen. 49:10.
31. How was it determined that Christ, the Messiah, came from this tribe? Luke 2:1-5; Heb. 7:14.
32. Where were the records of the tribes preserved in the days of the second temple?—In the archives of the temple at Jerusalem.
33. What finally became of the temple at Jerusalem?—It was destroyed. See Dan. 9:27; Matt. 24:1-3.
34. Have the Jews preserved their records since the destruction of the temple?—They have not. See revised edition of "Practical Lessons from the Experience of Israel for the Church of To-day," chapter 14, explanatory note e, paragraph 17.
35. How have the followers of the Messiah been designated since the advent of the Saviour? Acts 11:26.
36. To whom did Jacob say the people would gather, after the tribal distinction of Judah should pass away?—To Shiloh, the Messiah. Gen. 49:10.
37. What is the meaning of the word Messiah? John 1:41; 4:25.
38. Then has this prophecy of Jacob concerning the "Shiloh" been literally fulfilled?—It has, and in two ways: First the Jews no more have their tribal distinctions, and they do not keep the records of their families. Secondly, wherever one may travel in this world, and find a person or any people who believe in Jesus, they are universally recognized as Christians. It makes no difference to what denomination they belong; they are called Christians, when they accept the Christ. How True the words of Jacob: "And unto him shall the gathering of the people be." Gen. 49:10.

BIBLE LESSON NO. 7

THE LESSON OF THE PASSOVER

1. Just before Israel left Egypt, what command did God give to His people through Moses? Ex. 12:3, 4.
2. What must be the character of this lamb? Verse 5.
3. When was this lamb to be slain? Verse 6, see margin also.
4. What was to be done with the blood of the lamb? Verse 7.
5. Why were they to do this? Verse 13.
6. What must then be done with the lamb? Verses 8-10.
7. Who only must eat of this lamb? Verses 43-45.
8. What care must be taken in preparing this lamb? Verse 46.
9. What service must be held in connection with the eating of this lamb? Ex. 13:6, 7.
10. How was this service to be regarded? Ex. 12:14.
11. When must this service be kept with special significance? Ex. 12:25.
12. What was to be the effect of this service upon posterity? Ex. 12:26, 27; 13:14.
13. What command did the Lord give to Israel through Moses, a little later? Deut. 16:1, 2.
14. Where was this to be done? Deut. 16:6; 12:11.
15. Could this Passover be observed in any other place than that which the Lord chose? Deut. 16:5.
16. How many Passovers were kept by the Israelites in the wilderness? Num. 9:1-3.
17. How long was it before another Passover was observed? Josh. 5:10.
18. Then for how long a time did not Israel observe a Passover? — Thirty-eight years. Deut. 2:14.

19. Why? Josh. 5:2-9.
20. What command had God given concerning this feast?
Ex. 12:48.
21. Then what ceremony had to be performed before a person could keep the Passover?—The ceremony of circumcision.
22. But of what was this an object-lesson? Deut. 10:16.
23. Why did God promise this? Deut. 30:6.
24. Who is the real Passover? 1 Cor. 5:7.
25. Then what great lesson did God design to teach the people by this service?—That before a person could partake of Christ, the true paschal Lamb, he must be converted to Jesus, or must be circumcised in heart. He must be born again. John 3:3.

BIBLE LESSON NO. 8

THE SMITTEN ROCK

1. What appeal did Israel make to Moses, after they pitched at Rephidim? Ex. 17:1-3.
2. What did Moses do? Ex. 17:4.
3. What answer did the Lord give to Moses? Verses 5, 6.
4. After the rock was smitten, did the waters gush forth?
Verse 6.
5. Did the Israelites ever murmur again for water. Num. 20:2-5.
6. What did Moses and Aaron do at this time? Verse 6.
7. What did the Lord tell them to do? Verses 7, 8.
8. Did Moses and Aaron do as they were commanded?
Verses 10, 11.
9. Because of their disobedience, what did the Lord say
Moses and Aaron had not done? Verse 12.
10. What punishment was to be meted out to these leaders,
because of this disobedience? Verse 12.

11. What great lesson did the Lord intend to teach Israel by this experience? Deut. 32:11; 2 Sam. 23:3.
12. Since the Lord was their Rock, what was to be done to this Rock? Isa. 50:6; 53:4, 5.
13. But to whom does the prophet Isaiah refer in this fifty-third chapter? Matt. 8:16, 17.
14. Then whom did the Lord wish Israel to understand should be smitten, as illustrated in the smiting of this rock? — Jesus, the Saviour.
15. But how many times was the Messiah to be smitten for our sins? Heb. 9:26.
16. After the Saviour was once smitten; when any one wanted to partake of the water of life in Him, how were they to get it? — They were but to speak to Him, and He would satisfy their thirsty souls. Rev. 22:16, 17; Matt. 11:28-30.
17. Then in smiting the rock twice, what lesson did Moses fail to learn and to teach?
18. Who is this Rock? 1 Cor. 10:1-4.
Also read "Patriarchs and Prophets," pages 411-421.

BIBLE LESSON NO. 9

THE UPLIFTED SERPENT AND THE UPLIFTED CHRIST

1. What occurred in the camp of Israel, as the people journeyed toward the land of Edom? Num. 21:4, 5.
2. What was the cause of the rebellion? Verse 5.
3. Was it true the Lord brought them out of the wilderness to kill them? Ex. 3:7, 8.
4. What did the Lord do to the people at the time they murmured? Num. 21:6.
5. Were these serpents created especially for this occasion? Deut. 8:15.
6. In order to keep the people from being bitten constantly,

what did the Lord daily perform for the people?—A miracle.

7. How many times prior to this occasion, had the people murmured against the Lord? Num. 14:22.
8. As a result of this visitation, what happened to many of the Israelites? Num. 21:6.
9. What course did the people now pursue? Verse 7.
10. In answer to the prayers of Moses, what did the Lord command him to do? Verse 8.
11. What did Moses tell the people to do when they were bitten? Verse 8.
12. Did Moses perform the commandment of the Lord? Verse 9.
13. How was this serpent to help the people live? Verse 9.
14. Was the healing power in the serpent?—No; it was the people's faith, in looking to God and in obeying His word.
15. What had God told them previous to this time about healing power? Ex. 15:26.
16. Then what was the purpose of God in having this serpent of brass made? Isa. 45:22.
17. But did Israel always remember the lesson the Lord wanted to teach them? 2 Kings 18:4.
18. Was there any virtue in the piece of brass itself? Verse 4.
19. In losing the original lesson the Lord intended them to learn concerning the brazen serpent, what other lesson did they fail to comprehend? John 3:14, 15.
20. If they had remembered the lesson of looking to God away from their sin, in the original brazen serpent, for what would their posterity have been prepared? John 3:14, 15.
21. When the Lord had the people look to the serpent, when they were bitten by the serpent, what did He intend to

convey to their minds?—That the deadly poison of the real serpent, Satan (Rev. 20:2) could only be healed by the people's looking at the uplifted Christ who was to hang on the tree. 1 Peter 2:24.

22. Is there a great truth in that lesson for the people in these times? 1 Cor. 10:11.

BIBLE LESSON NO. 10

THE STAR OF JACOB AND THE STAR OF BETHLEHEM

1. When Israel pitched towards the plains of Moab, who greatly feared the Israelites? Num. 22:1-3.
2. In his distress, what did the king of Moab do? Verses 3-6.
3. When the messengers came to Balaam, did the prophet wish to go with them? Verse 8.
4. What reply did God make to the prophet Balaam? Verse 12.
5. Did he finally stay by this decision? Verses 15-20.
6. For what purpose did Balak send for Balaam? Num. 22:6; 23:7.
7. But what did God say He had done to Israel? Num. 22:12; 23:20.
8. Where did Balaam live? Num. 23:7.
9. Among the visions which God gave Balaam to bless the people, what great prophecy did he utter? Num. 24:17.
10. Who was to come forth from Jacob? Verse 19.
11. Who is referred to in verse 19, as having dominion? — Christ. Micah 4:8.
12. Then who is referred to in Numbers 24:17-19? — Christ.
13. When Jesus was born in Bethlehem, who came to Jerusalem? Matt. 2:1.
14. Where did they come from? Same verse.

15. What question did they ask of Herod? Verse 2.
16. Then to what star did they have reference? — Undoubtedly to the star spoken of by Balaam, the son of Beor. See Numbers 24:17.
17. What great lesson may we gather from this experience of the wise men? — That from the days of Balaam, there had arisen a belief among the people in the East that the Messiah would come, and His coming would be foretold by this star.
18. How much was included in the purchase which Christ made? Luke 19:10; Eph. 1:14.
19. Then is it not clear that the Lord gave Balaam a vision of Christ and His dominion?

BIBLE LESSON. NO. 11

A GREAT PROPHET IN THE PLACE OF GOD

1. After the Lord had spoken the ten commandments, what request did the people make of God through Moses? Ex. 20:19.
2. What effect did it have upon the people for God to talk with them? Verse 18.
3. But what effect did the voice of God have upon Moses? Verse 21; Ex. 33:11-19.
4. What did Moses say the Lord had done in harmony with their wishes? Deut. 5:23-28.
5. What seemed to be the difficulty with the people, at the time when they did not want God to talk with them? Deut. 5:29; Ps. 81:13, 14.
6. What promise did Moses give the people in answer to their request? Deut. 18:15-17.
7. But what did God say that He would do to this Prophet whom He should raise up? Deut. 18:18, 19.

8. What happened to the people in the wilderness when they refused to hear the words of God? Heb. 2:2.
9. Who do Peter and Stephen say this Prophet is? Acts 3:22, 23; 7:37, 38.
10. Since the people were visited with retribution in the wilderness if they did not listen to the words of God, what would happen if they did not receive the words of God as they came from the lips of this great Prophet? Heb. 2:3.
11. Has this been true of the Jewish people since the days that Christ was here? John 8:24.
12. But does this rejection of Christ refer only to the Jewish people? Heb. 2:3.
13. What was the punishment for refusing to hear the laws which Moses gave? Heb. 10:28.
14. Will the punishment be as great if the words of Jesus are rejected? Heb. 10:29.
15. Then in the giving of this Prophet, Christ, who was to be like unto Moses, what was the Lord seeking to do for the people?—He was endeavoring to veil divinity in humanity, that God might speak to men through Jesus, this great Prophet. God wished to speak to the people; and He took this way of veiling His glory and Majesty that He might show the people His desire to commune with them.

BIBLE LESSON NO. 12

CHRIST IN THE PROPHETS

1. In whom did the Lord say Israel would find righteousness? Isa. 45:24.
2. What else did God say Israel would find in the Lord? Isa. 45:25.

3. Why did Israel need to find righteousness in the Lord?
Ps. 53: 1-4.
4. Why did Israel need to be justified before God? Ps.
143: 2.
5. How only could the Lord make His people righteous?
Jer. 23: 5, 6.
6. What two distinct features are brought to view in the
Person referred to in this last scripture? — Divinity and
humanity.
7. Then in order for man to be justified before God and
made righteous in His sight, what plan did God in-
stitute? — To unite God and man in one person.
8. What did sin do for the whole human race? Isa. 59:
1, 2.
9. By justifying man, what did God make possible? Isa.
50: 8.
10. Who then is this God-man that justifies the children of
Adam, and makes them one with God? 1 Tim. 2: 5.
11. Has God made provision for the saving of man in any
other person but this One? Ps. 89: 19.
12. In order to bring righteousness, salvation, and justifica-
tion to the human race, what did this one Man have to
do? Isa. 63: 3.
13. Was there any other person that could bring relief to
mankind? Isa. 63: 5.
14. Could any one else be found to help man in any way?
Ps. 14: 2, 3.
15. Then how only can man be made just and righteous be-
fore God? Isa. 43: 11; Acts 4: 12.
16. What promise did the Lord make to His people through
the prophet Isaiah? Isa. 9: 6.
17. Does this verse say whose Son this child is to be?
18. What does the Lord say shall be the name of this
child? Same verse.

19. Who appeared unto the parents of Samson? Judges 13: 13.
20. What did this angel say His name was? Judges 13: 18, margin.
21. But who really had come to visit the parents of Samson? Judges 13: 22.
22. What is said of the work of the Lord? Isa. 28: 29; Jer. 32: 19.
23. Then who must be the person referred to in that verse of Isa. 9: 6?—Jesus, the Messiah, the Christ, the Son of the living God. Jer. 32: 18, 19.
24. What did the Lord promise to do for His people? Isa. 12: 2, 3; 52: 7.

NOTE.—See also. "Practical Lessons from the Experience of Israel for the Church of To-day," chapter 17, explanatory note d, paragraph 6.

BIBLE LESSON NO. 13

DAVID'S DESIRE TO BUILD A TEMPLE FOR GOD, AND GOD'S PROMISE TO DAVID

1. What desire did David have toward God? 2 Sam. 7: 1, 2.
2. What did the prophet Nathan say to David, in answer to his request? Verse 3.
3. As David was contemplating these things, what message came to him from the Lord? Verses 5, 6, 12-17.
4. What did David see in this vision which God gave to him? Verses 18, 19.
5. But who was to be the person which should fulfil all this will? Verse 14.
6. How long would the throne of David and the house of David be established? Verse 16.
7. What further promise did God make to David? Ps. 89: 19-26.

8. What oath did God make to David? Verses 35-37.
9. Was this to be fulfilled to David in person? 2 Sam. 7: 12.
10. What other promise did the Lord make to David? Ps. 132: 11.
11. How much was to be accomplished through the seed of David? Jer. 23: 5, 6.
12. How did the Jews regard these promises to David? Luke 1: 68, 69.
13. Has David himself ever received these promises? Acts 2: 29, 34.
14. Then whom did God have in mind when He made these promises to David? Luke 1: 30-32.
15. Who else refers to this same promise of God to David? Rom. 1: 3; Matt. 1: 1; Acts 13: 22, 23, 33, 34.
16. In one of the first sermons preached by the apostles after Pentecost, what reference is made to this prophecy to David as recorded in Samuel? Acts 3: 24.
17. Then in whom will all the promises be fulfilled which were made to David? Luke 1: 31-33.

BIBLE LESSON NO. 14

PROPHECY OF THE INCARNATION

1. What description does God give of His people? Isa. 1: 4-6.
2. What does the Lord say of the sacrifices which were offered to Him? Isa. 1: 11-15.
3. What did the Lord say would eventually become of all these sacrifices? Hosea 2: 11.
4. But who gave Israel these sacrifices and these feasts? Leviticus 23; Numbers 28, 29.
5. Did the Lord then go back on His own words? Isa. 1: 16, 17.

6. What did the Lord ask of Ahaz, even though the people were so sinful? Isa. 7:10, 11.
7. Did Ahaz wish to accede to this request of the Lord? Isa. 7:12.
8. Then what did the Lord say to the king? Verse 13.
9. To whom did God make this statement, to the king as an individual, or to the king representing the house of David? Same verse.
10. Is this expression, house of David, found in any other place in the Bible? Zech. 13:1.
11. What sign then did the Lord promise to give to the house of David? Isa. 7:14.
12. Could it be a sign if it were but a natural child?
13. Is the expression, as used in verse 14, a virgin, meant to be a married woman, or an unmarried person? Gen. 24:16, 43. See note at the end of the Bible reading.
14. Is there any other scripture in this prophecy of Isaiah where it states that a child would be born as a sign or wonder? Isa. 9:6.
15. Then this child, when He was born, must be a child of miracle, must He not?
16. In whom was this prophecy fulfilled? Matt. 1:18-23; Luke 1:26-31.

Note to Question 13

The words, a virgin, as found in this verse, clearly indicate in the Hebrew that it is a particular virgin. The Hebrew word, *Ha-alma*, means, the virgin. The Hebrew letter *Ha*, is the definite article, and means some special one. This is true in the verse of Isa. 7:14. It would indicate that God had some special virgin in mind when He made the prophecy; and we find that this was fulfilled in Mary, the one whom the Lord selected to bring the Saviour into the world.

TESTIMONIALS

FROM PASTORS OF EVANGELICAL DENOMINATIONS CONCERNING THE MERITS OF "PRACTICAL LESSONS"

I can heartily recommend the book "Practical Lessons from the Experience of Israel," by F. C. Gilbert, to every home and every heart. It is a book to be kept on the center-table for daily use. The author's knowledge of Jewish customs and traditions has enabled him to bring a new light from many Scriptures in both the Old and New Testaments. Many of the statements of our Saviour to the Jews are placed in a new and beautiful setting. Each page has something to attract the attention and awaken interest. I do not see how any thinking person could fail to be interested and benefited by every moment spent in a study of its pages. I wish it might find a place in every home in our land.

EVANGELIST A. E. PLACE.

I commend to the consideration of our people Mr. F. C. Gilbert, whose book on the "Practical Lessons from the Experience of Israel" is helpful and instructive. It is a valuable volume to those interested in the study of the Scriptures, and is well worth the reasonable price which is charged for it.

NORMAN V. P. LEWIS, *Rector of Episcopal Church.*

(777)

DEAR BROTHER GILBERT:—

From such reading as I have thus far given your book "Practical Lessons from the Experience of Israel," I am convinced that it is a very helpful work indeed. It throws light upon many places in the Old Testament which to the average reader are dark and hard to be understood. It explains customs, rites, ceremonies, laws, and much else, so that the Scriptures of the Old Testament take on new and larger meaning. It can not fail to greatly help the careful student to a thorough knowledge of the Word of God. I am glad to have the book in my library, and hope it may have a large circulation.

Cordially,

E. P. HERRICK, *Pastor Methodist Episcopal Church.*

Book received. Many thanks. I went at it; could not put it aside. Expect to go over it Bible in hand again and again.

W. HAMILTON, *Pastor Methodist Church.*

I have examined the book, "Practical Lessons from the Experience of Israel" by F. C. Gilbert, and I take great pleasure in recommending it to all lovers of good, clean, concise reading. It is a work that will throw much light upon the Holy Scriptures. I have known the author and publisher for some years, and I have always found him to be a faithful, consecrated brother in the work of the Master.

REV. M. D. WOLFE, *Pastor Baptist Church.*

Brother F. C. Gilbert gave two very helpful addresses in my church on February 15, which were very much enjoyed by the large congregations. The opening of scriptures,

both Old and New Testament, was helpful and instructive. His book, "Practical Lessons from the Experience of Israel for the Church of To-day," is one of the best expositions of Scripture that has come into my possession.

JOHN GEORGE DUTTON, *Pastor of Christian Church.*

I have used "Practical Lessons from Israel" as a textbook and also for reference reading. It is full of information that can be depended upon. I know the author and respect him for his knowledge upon subjects relative to the Jews. I cheerfully recommend the book. It is of value to every Christian.

R. F. WHISTON, *Pastor of Christian Church.*

I am very glad to commend Mr. F. C. Gilbert as "a brother beloved in the gospel" of Christ. His book, "Practical Lessons from the Experience of Israel for the Church of To-day," is one of the best books that deals with the questions relating to Judaism and Christianity. It is a book that every Christian should have, because of its power to make the Bible to be better understood. And no Sunday school teacher should be without it. I therefore recommend it most heartily to all.

DAVID F. MAGILL, *Pastor Baptist Church.*

TO ALL WHOM IT MAY CONCERN:—

I have examined Evangelist Gilbert's work "Practical Lessons from the Experience of Israel," and most heartily endorse it as invaluable to Sunday school teachers and all interested in studying the relationship between the Old Testament and the New, and the interpretation of many otherwise obscure passages.

EDWARD F. SANDERSON, *Pastor Congregational Church.*

This is to certify that I have read with much profit, "Practical Lessons from the Experience of Israel," from the pen of Mr. F. C. Gilbert. It is very instructive and written in a very lucid manner. For a reference book in regard to the practices, rites, and ceremonies of the Jews in the time of Christ, it is very valuable and reliable. I most heartily recommend the volume to pastors and Sunday school teachers as a valuable source of information in regard to the teaching and attitude of the scribes, Pharisees, and priests toward Christ and his doctrines.,

AMOS HARRIS, *Baptist Pastor.*

I have Brother Gilbert's book, "Practical Lessons from the Experience of Israel," and have enjoyed reading it. It is a key to the Scriptures written by one who knows what he is talking about, and who is acquainted with God. I believe the work to be strictly reliable. It is condensed, concise, and at the same time so clear that a child can understand it. Like the Bible, of which it is a complement, it will continue to be constantly interesting and useful, and the price is exceedingly reasonable.

H. E. CHAPMAN, *Pastor Baptist Church.*

I gladly give my word of commendation for Evangelist F. C. Gilbert whose works and words are well known and gratefully received here in Beverly by the people of all the churches. His recent book I feel confident is a book that the church has long needed, and one which every Christian home should contain.

HERBERT J. WHITE, *Pastor Baptist Church.*

We of the Highland church have been privileged to have Evangelist F. C. Gilbert with us on two occasions, on one of which he spread and explained the Passover feast. Brother

Gilbert's spirit and knowledge of the Word commended him to us, and should he come again, he would have a cordial welcome. I have read with interest his book "Practical Lessons from the Experience of Israel," and can heartily commend both the man and the book to all who love our Lord and Saviour Jesus Christ.

Fraternally yours,

ISAAC W. GRIMES, *Pastor Baptist Church.*

"Practical Lessons from the Experience of Israel" by F. C. Gilbert, is a valuable aid in Bible study. It contains a fund of information, portrays and interprets the life of Israel, and is a source of much enlightenment in the Scriptures. It is admirably indexed, and its material, therefore, within easy reach. I gladly commend it as a book of reference, and of help to Bible students, which might well be placed in the library of every home. Since the proceeds of the sale of this book are largely devoted to the Christianization of the Jews, any who purchase it are obtaining a valuable book, and, at the same time, helping a work of greatest importance.

WILLIAM N. JORDAN, *Congregational Church.*

I desire to say that I consider "Practical Lessons from the Experience of Israel," a book for these times when the Bible is so much neglected and the relation of the Old Testament to the New Testament is so little understood. It is written in a style to invite study of the Scriptures, and will lead to a strong faith in them. Personally, I am giving them away as missionary work, believing them the best method to reach the heart and stir Christians to active work.

F. E. NIMS,

Congregationalist Bible school teacher for thirty years.

It gives me pleasure to commend the work of Brother F. C. Gilbert to those interested in the Jewish evangelization, and to those desiring the conception of Bible truth as it is understood by the people who have been its exponents in the Old Testament. I have found many passages had new meaning in the light of Brother Gilbert's illustration and exposition. I have his book on "Practical Lessons" and the examination which I have been able to give it assures me that it is rich in elucidation of Scripture truth and very suggestive.

W. O. CONRAD, *Pastor Congregational Church.*

I have read Brother F. C. Gilbert's book, "Practical Lessons from the Experience of Israel," and enjoyed it very much. It makes clear many of the sayings of Jesus. It ought to be in every home and read along with the Bible.

JOHN A. POGUE, *Pastor Congregational Church.*

I regard the book "Practical Lessons from the Experience of Israel" as a most valuable addition to any library. I have personally found it a great help in my Bible study, and can heartily recommend it to others.

G. H. PEABODY, *Y. M. C. A. Secretary.*

MAGAZINE NOTICES

This book is at once a compendium, reference book, and text-book on Bible study. In the first chapter on "God's Purpose with the Jews," the author discusses the Talmudic writings, the different sects of the Jews, God's purpose in the sanctuary, the priesthood and the offerings, the festivals and the feasts, etc. Mr. Gilbert is a Hebrew scholar, and thoroughly conversant with the traditions of his Jewish brethren; so that these traditions, as they existed at the time of Christ, are vividly portrayed, and a fine description of the Jewish customs, laws, and commandments, which Christ so frequently condemned, is given.

Chapter VIII, on "What the Jews Might have known," and Chapter XVIII, on "The Yoke of Bondage," deserve especial mention, but the book, as a whole, will prove most helpful to the student of the Bible. Nearly two thousand passages of Scripture are used in the work, and there are over fifty illustrations, drawings, charts, and diagrams. A Table of Contents, a Scriptural and a general Index add to the usefulness of the volume. — *"Missionary Review of the World,"* December, 1903.

The author of this work is a converted Hebrew, as the reader will intuitively know.

The opening lines of the introduction have a sadness in them like the wierd monotone of some old Hebraic chant.

"A people without a home, a race without a country."

Books as well as places have an atmosphere of their own. This book has an essentially Jewish one. Plenty of volumes have been written about the Jews, but this volume is a Jew, and, perhaps unconsciously, pathetic from that very reason. The "pity of it all" can be read between the lines,

and is apparent on every page, no matter what is written upon it. The reader (while he reads) can spiritually hear the refrain — “*Alas, poor Israel.*”

The story of the observances, the customs, the rites, of these ancient people, is told with a simple directness and ease that wins the closest attention. For instance: take the description of the Passover, on page 242, that explains the meaning of the passage in Revelation:

“To him that overcometh will I give to eat of the hidden manna.”

This, as well, as other things, is told with such an impress of truth that there is a satisfied feeling given in believing.
— *The “Jewish Era,” April, 1913.*

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